Journal of Islamic Thought and Civilization

A Subject-Wise Abstract Book

Zohaib Ahmad
Rauf Ahmed

DefinePK

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Dedication

This work is dedicated to all scholars, researchers, editors, and students who strive to preserve, organize, and disseminate knowledge for the intellectual advancement of society.

We especially dedicate this volume to the contributors of the Journal of Islamic Thought and Civilization, whose scholarly efforts have enriched contemporary discourse in Islamic studies and related academic fields.

May this compilation serve as a humble contribution toward facilitating research, promoting academic accessibility, and strengthening the culture of scholarly documentation in Pakistan and beyond.

About the Team

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Preface

The study of Islamic thought and civilization is a vast, dynamic, and deeply interdisciplinary endeavor. It encompasses not only theology and jurisprudence but also history, economics, sociology, art, and the complex socio-political realities of the modern Muslim world. For years, the Journal of Islamic Thought and Civilization (JITC) has stood at the forefront of this intellectual discourse, providing a premier platform for scholars to explore the intersections of tradition and modernity, faith and reason, and historical legacy and future trajectories.

As the volume of high-quality research published in JITC has grown, so too has the need for a comprehensive tool to help researchers navigate, synthesize, and extract meaningful insights from this expanding repository of knowledge. It is to fulfill this need that we have compiled the Journal of Islamic Thought and Civilization: A Subject-Wise Abstract Book.

The Scope of This Volume

This book is designed to serve as a qualitative compass for researchers. Rather than presenting a simple chronological list of publications, we have meticulously curated, categorized, and indexed the abstracts of **397 scholarly papers** published in the journal. Recognizing that the issues facing the Islamic world cannot be confined to single disciplines, we developed a highly granular taxonomy resulting in **1,981 specialized subject listings**.

Within these pages, readers will find research spanning foundational topics such as Qur'anic Studies, Fiqh, and Islamic History, alongside contemporary and highly specialized discussions on Digital Culture, Islamic Microfinance, Islamophobia, Bioethics, and Post-colonial Studies.

How to Use This Book

To maximize discoverability without inflating the volume's size, the book is organized alphabetically by subject. Because scholarly articles in the humanities and social sciences frequently bridge multiple disciplines, we have implemented an intuitive cross-referencing system. When a paper intersects multiple fields—for example, a study on "Waqf Administration"—the full abstract is printed under its primary subject (e.g., Governance). For all other relevant categories (e.g., Economics, Public Administration, Islamic Finance), a convenient "See Page" link directs the reader back to the primary entry. This ensures that a researcher exploring any given theme will not miss a single relevant paper.

Who Will Benefit?

This abstract book is intended to be an indispensable desk reference for academicians, theologians, historians, policy-makers, and graduate students. Whether you are conducting a literature review on Islamic corporate social responsibility, tracing the historical evolution of mosque architecture, or examining modern interfaith dialogue, this compilation allows you to bypass hours of database queries and immediately identify the most relevant scholarly literature.

It is our sincere hope that this volume will not only preserve the rich intellectual heritage documented within JITC but will also act as a catalyst for future scholars seeking to illuminate minds and contribute to the ongoing narrative of Islamic civilization.

The Editors
Zohaib Ahmad, Rauf Ahmed
Islamabad, 2026

Acknowledgement

We express our deepest gratitude to **Allah Almighty** for His guidance, mercy, and strength. Without His blessings, patience, and providence, the completion of this work would not have been possible. Every stage of this endeavor stands upon His grace.

We would like to acknowledge the indispensable support provided by the technological platforms and tools that facilitated the successful execution of this project:

DefinePK

We would like to express our sincere gratitude to **DefinePK** for its invaluable support throughout the development and completion of this project. DefinePK generously provided access to essential datasets and technological infrastructure that enabled the collection, processing, and analysis of research data. We also acknowledge its assistance during the publication process and its commitment to promoting open scholarship by hosting this book as an open-access publication.

ORACLE

We wish to acknowledge the vital role played by the technological infrastructure that made this academic initiative feasible. In this regard, we extend our sincere appreciation to **Oracle** for providing reliable database hosting and backend support. The availability of this infrastructure enabled us to initiate and sustain the core development work of the *DefinePK* project, of which this book is an integral part.

Oracle's support significantly contributed to seamless data management, system stability, and continuity throughout the research and development process. We gratefully recognize this contribution and hope that this work stands as a meaningful example of how accessible cloud infrastructure can empower scholarly and academic endeavors. It is our aspiration that this support may continue in the future, supporting further research, knowledge production, and public-oriented academic initiatives.

Google Gemini – for offering advanced analytical capabilities and intelligent insights that underpinned data-driven decision-making throughout this work.

ChatGPT – for assisting in code development, data analysis, and technical problem-solving, thereby significantly accelerating the research process.

mPDF – for generating professional PDF documents and facilitating high-quality reporting outputs.

The contributions of these platforms and tools have been invaluable in bringing this work to fruition. We are sincerely grateful to all individuals and entities whose efforts, whether direct or indirect, have supported and enriched this endeavor.

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JOURNAL CONTENT SUMMARY

Journal: Journal of Islamic Thought and Civilization
Target Scope: Journal of Islamic Thought and Civilization

Total Papers mapped in system: **397**
Papers with Abstracts printed: **397**
Total Subject Listings: **1,983**

Languages: English: 397

Note: *This document is organized alphabetically by Subject. If an interdisciplinary paper belongs to multiple subjects, the full abstract is printed on its first occurrence. Subsequent occurrences (1,586 cross-references) provide a "See Page" link.*

SUBJECT CLASSIFICATION

#

19th Century Islamic Thought (1 papers)

RELATED SUBJECTS: *Religious Studies, Islamic Thought, Exegesis, Islamic History*

Hamim, Khairul and M Masykur Abdillah. "Renaissance of Islam: A Content Analysis of Muhammad Rashid Rida's Exegesis." *Journal of Islamic Thought and Civilization* 13, no. 2 (2023): 104-119. [doi:10.32350/jitc.132.07]

ABSTRACT: The current study aimed to investigate the concepts of Islamic Revival in the light of Rashid Rida's interpretation. This study was guided by a single research question. The research question focused on the exegesis of the Islamic Renaissance according to the teachings of Rashid Rida. The current study comprised a library research that employed text documents as its data sources. The primary sources of the data included two monumental works by Rashid Rida namely Tafsir al-Manarand Majallah al-Manar (al-ManarMagazine). In the meantime, pertinent journal articles and scientific books provided the secondary data for the current study. Content analysis was used as an analytical approach. The words, sentences, and paragraphs related to the theme of the current study were examined in depth. Moreover, the study also demonstrated that Rashid Rida's exegesis of the Islamic Renaissance has five dimensions. Firstly, the emphasis on the purity of Islam; secondly, the prohibition of blind imitation (taqlid); thirdly, the emphasis on a rational approach to the interpretation of the Qur'an; fourthly, the emphasis on ijtihad; and fifthly, the incorporation of modern knowledge. This study contributes to the dissemination of valuable insights in order to address the complex problems encountered by Muslim societies and the world as a whole in the modern age.

A

Academic Freedom (1 papers)

RELATED SUBJECTS: *Education, Intellectual History, History of Science, Islamic Civilization*

Herlina, N. Hani, Nurjanah, and Lilis Nurteti. "Academic Freedom in the Islamic Medieval Era: What Values Can Be Learned?." *Journal of Islamic Thought and Civilization* 15, no. 2 (2025): 175-191. [doi:10.32350/jitc.152.10]

ABSTRACT: This study aims to investigate the concept of academic freedom in medieval Islam and its potential to play a role in forming the future of Islamic civilization. Using a historical-analytical and interdisciplinary perspective, this study investigates how freedom of thought, scientific independence, and intellectual discourse was practiced in the social, political and religious contexts of the time. The results of this study indicate that despite normative religious constraints, academic freedom during the medieval era still provided space for substantial scientific development in various disciplines such as medicine, mathematics, and philosophy. Educational institutions such as Bait al-Hikma in Baghdad played an important role in creating an open and inclusive intellectual environment and encouraging cross-cultural and interreligious collaboration. The implications of this research suggest that academic freedom upheld by ethical principles and religious norms in the past can serve as a model for academic and social development

in the present and future. These lessons are particularly important in addressing the challenges of digitalization and globalization that impact freedom of speech and thought in academic spaces.

Accounting (1 papers)

RELATED SUBJECTS: *Islamic Studies, Management Studies, Economics, Finance*

Mushtaq, Afia, Hassan Sultan, and Farrukh Ijaz. "Income Smoothing and Islam: Evidence from Pakistan Shari'Ah Compliant Companies." *Journal of Islamic Thought and Civilization* 6, no. 2 (2016): 77-93. [https://journals.umt.edu.pk/index.php/JITC/article/view/75]

ABSTRACT: Income smoothing refers to the use of accounting techniques to level out net income fluctuations from one period to the next. Companies indulge in this practice to manipulate the earnings over the period in order to lower the level of uncertainty. The companies with constant earnings attract more investors as they are willing to pay more prices for company's stock. This study examine the presence of artificial income smoothing in 64 Shari'ah compliant companies listed in the financial market of Pakistan for the period 2008-2015. The study also takes into consideration the concept of income smoothing from an Islamic perspective. To achieve the study'sobjectives, Eckel's index model is used. The study found that 34 percent of the companies are non-smoothers and 66 percent of the companies are smoothers in pooled sample. Among high market capitalized 32 companies, 37.5 percent of the companies are non-smoothers and 62.5 percent are smoothing companies. In 32 low market capitalized companies, 31 percent companies are non- smoothing and 69 percent companies are practicing income smoothing

Aesthetics (5 papers)

RELATED SUBJECTS: *Art History, Islamic Art, Cultural Studies, History, Design*

Alashari, Duaa Mohammed. "The Role of Arabic Calligraphy in Displaying the Aesthetics of Linear Configurations in the Kiswah of Kaaba." *Journal of Islamic Thought and Civilization* 12, no. 2 (2022): 242-254. [https://journals.umt.edu.pk/index.php/JITC/article/view/2670]

ABSTRACT: The Kiswah of the Kaaba, in the Saudi era, is adorned with Arabic calligraphy, executed in the complex Thuluth calligraphy. These calligraphic formations are compatible with the aesthetic and spiritual function of the Kiswah of Kaaba. In addition, the contribution of these formations and Arabic calligraphy creates formative elements of a distinctive aesthetic nature that glorifies the kiswah with a special kind of spiritual beauty associated with the writing of Qur'anic verses. Arabic calligraphy, especially the Thuluth script, is one of the essential Arabic fonts that express the aesthetic values of Arabic calligraphy in the covering of the Kaaba. Therefore, this study aims to reveal the role of Arabic calligraphy and the characteristics of the Thuluth line, which have enhanced in highlighting the aesthetics of the linear formations of the Kiswah. The study also aims to discuss the aesthetic features and patterns that characterize the linear formations. The method used in this study is the content analysis method, bearing in mind that the primary tool used is inference based on observation. The study concluded that the Thuluth font possesses several aesthetic and technical characteristics compared to the rest of the other Arabic fonts. Moreover, these technical characteristics gave this line an evident prominence in decorating and beautifying the covering of the Kaaba with the appearance of the single letter in several bodies through the morphological diversity of the character drawing.Keywords: Arabic calligraphy, aesthetics, Kiswah of Kaaba, linear configurations, Thuluth script.

Ashfaq, Muhammad and Manzoor Ahmad Al Azhari. "Impact of Qur'an upon Aesthetics and its Evolution: A Religio--Cultural Discourse." *Journal of Islamic Thought and Civilization* 10, no. 1 (2020): 212-234. [doi:10.32350/jitc.101.12]

ABSTRACT: This paper intends to know how Qur'anic Scripture influenced prevailing values of art and aesthetics with an exclusive Islamic worldview and contribution. It is an important aspect of Islamic civilization which may be studied from the very beginning of Islamic history along with later developments examining critically various characteristics of Islamic aesthetics. Employing analytical method, we came to know Qur'anic Scripture as a precursor of Islamic aesthetics and raison d'etre for Islamic culture and civilization. It functions as super hand in the Islamic cultural ingredient changing ideas and thought totally or partially ameliorating prevailing social standards. This discourse makes it clear that the Islamic foundation of aesthetics is one of the contemporary matter of the Prophetic era. By dint of this study, one may become familiar with the concept that how art and aesthetics were welcomed, customized, innovated and transferred after their infiltration as per Islamic norms inculcating values. Islamic civilization warmly welcomed to

any alien sorts of aesthetic reflection trimming its irrelevancy off in the light of Tawhid showing harmony exercising within its own domain, identity and unique weltanschauung. Hence, Qur'anic Scripture vis-a-vis Islamic aesthetics has self-explanatory evidences of its origin, distinctive historical promotion and its identity in different cultural diversity.

Ghadheb, Mohammed Radhee, Oday Abdulhameed Majeed, and Furat Jamal Hassan. "Undermining the Familiar and Embodiment Content in Arabic Calligraphy." *Journal of Islamic Thought and Civilization* 13, no. 1 (2023): 47-58. [doi:10.32350/jitc.131.04]

ABSTRACT: Contrary to deconstruction and its destructive pursuit, the concept of undermining the familiar seeks to refute the constants and its known limitations. It is done through the process of receiving and what is imposed by the formation of the word or text or the structural and design structure in general, along with the Arabic calligraphy in particular. This is based on the recipient's understanding and interpretation of the dual phenomenon and the content's manifestation. More accurately, the disclosure of its reality through its expressive phenomenology; for that sake, the research was devoted to studying "undermining the familiar and embodiment content in Arabic calligraphy" including four chapters. The first chapter comprised the methodological introduction, the second chapter dealt with the concept of undermining the familiar and its representations in Arabic calligraphy, and to embodiment the content along with its use in Arabic calligraphy. While, the third chapter represented the research procedures and the community reached (32) compositions, in which the analysis concluded several results. The fourth chapter clarified the most important concept. The sample calligraphers were able to focus on the design relationships of the theoretical framework. The current study acquainted with undermining the familiar and embodiment of the content for those concerned and interested in the art of Arabic calligraphy, it also focused to benefit from the energies of letters and their constructive movements in building, modernizing, and renewing the arts of Arabic calligraphy. Moreover, the research also suggested studying the design treatments in order to embody the content in the formations of Arabic calligraphy.

Mohsen, Ali A, Wissam K Abdul Amir, and Amin A. Yassin Al-Nouri. "Artistic Signature's Aesthetic Consistency and Differentiation in Arabic Calligraphy." *Journal of Islamic Thought and Civilization* 13, no. 2 (2023): 70-85. [doi:10.32350/jitc.132.05]

ABSTRACT: The artistic signature of calligraphers has been regarded as a significant aspect of Arabic calligraphy since its inception. As the art form evolved and acquired an aesthetic dimension, the artistic signature became an integral part of this dimension. The calligrapher failed to include his name on the frames, a practice that has become customary among calligraphers nowadays. This tradition allowed to trace the evolution of Arabic calligraphy and identify certain gaps in the calligraphy composition. Additionally, the inclusion of calligrapher's name contributes to the achievement of visual balance within the calligraphy composition, signifying consistency or formal separation. The current study concentrated to investigate the aesthetics of artistic signature in Arabic calligraphy, comprising of four parts. These parts include the research problem, its significance, objectives, area, and the definition of key terminologies. The current study analyzed a total of 25 samples, out of which 5 were selected for further analysis. The researchers appointed a descriptive approach to examine the sample models thereafter, the implementation of artistic signatures varied across the models, with the utilization of calligraphy,(Al-Ijaza, Kufi, Ta'liq, Diwani, and Raq'a). Alterations in the structure and measurement of certain signature letters facilitated the creation of shorthand, which reduced the spaces within the signature structure and achieved formal closure. Additionally, the placement of signatures was distributed among different locations.

Zahra, Fatima and Safrizal Bin Shahir. "The Spiritual Aesthetics of Islamic Ornamentation and the Aesthetic Value in Islamic Architecture." *Journal of Islamic Thought and Civilization* 12, no. 1 (2022): 116-128. [https://journals.umt.edu.pk/index.php/JITC/article/view/1900]

ABSTRACT: Islamic architecture, a form of Islamic art, contributes significantly to portraying God Almighty's supremacy. In Islamic art, there are numerous ways to place emphasis on this architecture; one of which is through high aesthetic value. In Islamic art and architecture, the greatest extent of ornamentation and motifs probably describe aesthetic values. Islamic ornamentation serves as a platform for delivering information about Islam's culture including Islamic values and identity. Additionally, the most distinguishing characteristic of Islamic ornamentation is the richness of meaning behind it, that might influence a person's perception of spiritual aesthetics. Therefore, this article explore what spiritual aesthetic means and how it relates to Islamic ornamentation. Furthermore, Islamic ornamentation should be considered a part of the interior of the Islamic architecture rather than just decorations added after the fact or to cover in gaps. Through the interplay of the people and interior space, these

ornaments have the potential to engage with human aesthetics. Therefore, this research also focuses on the aesthetics and beauty of ornaments, which satisfy one of human psychological needs: to be in a beautiful environment. Because emphasis of the research is to explore how people perceive the aesthetics of Islamic ornamentation, a semiotics method was chosen because of its capacity to transcend literal meanings. The identification and evaluation of the aesthetic and religious qualities of the Islamic ornamentation brought out in this paper can be very helpful for the artists as well as scholars in understanding the Islamic art. Keywords: Islamic Ornaments, Islamic Architecture, Aesthetic Value, Spiritual Aesthetics, Islamic Art, Architectural Ornaments

African Studies (1 papers)

RELATED SUBJECTS: *Political Science, Sociology, Religious Studies, Communication Studies*

Gokaru, Shuaibu Umar, Mohd Roslan Mohd Nor, Faisal Ahmad bin Abdul Hamid, Youcef Benselah, Mustaffa Abdullah, and Abdul Karim bin Ali. "Hate Speech in Nigerian Politics: An Islamic and Christian Perspectives." *Journal of Islamic Thought and Civilization* 13, no. 2 (2023): 309-323. [doi:10.32350/jitc.132.20]

ABSTRACT: The prevalence of hate speech in Nigerian politics is alarming. This paper aims to examine the remedy for hate speech in the Islamic and Christian perspectives. To achieve the designed objectives, qualitative methods involving historical and contextual approaches were used in data collection and analysis. The findings reveal that nowadays, in Nigeria, hate speech causes political sentiments and manipulations, religious insinuations and misinterpretations, and tribal jingoism and still is being used by some undesirable elements among the politicians. The findings further show that hate speech leads clergies and tribal jingoists to cause disaffection and civil insurrection among Nigerian citizens. This caused a huge setback to Nigerian sustainable development, both religiously and economically. The paper, therefore, recommends that Muslim scholars and priests should endeavour to create a conducive environment where a public lecture would be organized to emphasize the impacts of peaceful coexistence among Nigerian Muslims and Christians just to remedy the disease of hate speech.

Agriculture (1 papers)

RELATED SUBJECTS: *Islamic Finance, Social Justice, Risk Management, Microfinance*

Mahboob, Mohamed Nafeel, Fadillah Mansor, and Azian Bin Madun. "Reviving Agricultural Finance via Islamic Contracts: Promoting Risk Management, Economic Empowerment, and Social Justice." *Journal of Islamic Thought and Civilization* 15, no. 2 (2025): 72-95. [doi:10.32350/jitc.152.05]

ABSTRACT: Islamic finance provides a diverse range of contracts and concessions to address the financial needs of farmers. However, most Islamic financial institutions remain reluctant to fund agricultural projects despite having excess liquidity, primarily due to perceived financial risks, high uncertainty (Gharar), and limited risk-sharing mechanisms. As a result, many Muslim farmers struggle to access financing, confronting multiple challenges, such as high interest rates, stringent collateral requirements, and ethical or religious constraints. This paper examines the financial risks, uncertainties, and unique risks of selected Islamic agricultural finance contracts, namely Salam, Muzara'ah, and Musaqah. This study utilizes qualitative content analysis to examine the primary Islamic sources the holy Qur'an, Hadith, classical jurisprudence, and Hadith commentaries. Indicatively, to define agricultural financing contracts, this study analyzes their structural features, establishes their permissibility, and assesses the implications of Gharar in the agricultural field. The findings suggest that integrating Islamic financial instruments with social finance mechanisms, such as combining Salam contracts with Zakah funds or implementing Muzara'ah and Musaqah Sukuk, can enhance financial inclusion, stabilize farmers' incomes, manage price volatility, and reduce wealth disparities. By promoting fair, risk-sharing financial models, these instruments enhance economic empowerment, social justice, and sustainable agricultural finance. Future research should pilot-test these contracts to refine their practical applications and offer innovative financial solutions for agricultural communities worldwide.

Alternative Dispute Resolution (1 papers)

RELATED SUBJECTS: *Islamic Studies, Law, Political Science, Public Administration*

A, Lukman Ayinla. "MUHTASIB (OMBUDSMAN) AND FATWA OFMUFTI IN NIGERIA: AN ANALYSIS OF THE IDEAL APPROACH." *Journal of Islamic Thought and Civilization* 6, no. 1 (2016): 1-16. [https://journals.umt.edu.pk/index.php/JITC/article/view/65]

ABSTRACT: Islamic Alternative Dispute Resolution (ADR) processes are more of being at the rudimentary

stage or practiced unsystematically. It is alarming that processes like Muhtasib (Ombudsman) and Fatwa of Mufti (Expert Determination or Legal or Ruling of an Islamic Scholar) are haphazardly practiced in Nigeria. One will ordinarily expect that in a country like Nigeria with large population of Muslims, the adoption and application of these two processes should be well standardized as obtained in other jurisdictions of the world with relatively the same population with Nigeria. Thus, problem associated with these two processes in Nigeria is brought to the fore and the progress made in Malaysia with respect to Fatwa of Mufti (Legal Ruling) is shown. Likely solution is proffered based on the structured approach obtainable in a jurisdiction like Malaysia as a way to strengthen the application of Islamic ADR processes in Nigeria

Anthropology (41 papers)

RELATED SUBJECTS: *Sociology, Religious Studies, Islamic Studies, History, Cultural Studies*

Abikenov, Zharkynbek, Makhpal Syzdykova, Aigul Abdiramanova, and Sergazy Kudaibergenov. "The Role of Religious Spirituality in the Social Development of Public Consciousness: An Approach to Interpersonal Relationships in Kazakhstan." *Journal of Islamic Thought and Civilization* 15, no. 1 (2025): 166-184. [doi:10.32350/jitc.151.10]

ABSTRACT: From the Islamic point of view, preserving spiritual integrity and moral values is crucial for the welfare of society, which makes the study of this degradation particularly urgent. This study looks at important reasons for the decline of Kazakh culture. It highlights the loss of moral values and cultural traditions, as well as the impact of outside social and technological forces. The research employs a mixed approach, including a structured online survey of 597 respondents from seven large cities in Kazakhstan. The data is analyzed using statistical and thematic methods to identify key themes of spiritual degradation, cultural identity, and the role of Islamic values. The results show that 47% of respondents link cultural degradation primarily with blurring moral and ethical norms, and 20% consider the loss of cultural traditions as the key factor. Other contributing factors include urbanization, economic inequality, technological influences, and dependent mentality. Traditional Islamic values are highlighted as potential guiding principles for combating these trends. The study finds that the spiritual decline in Kazakhstan is a complex issue that needs a wide range of solutions. These solutions should include Islamic principles, protection of culture, and efforts to reduce the economic differences that lead to moral issues. Effective state programs, combined with a cultural shift toward ethical responsibility, are needed to counter these trends and form a more spiritually and morally sound society.

Abildinova, Zhanar, Hakan Gulerce, Yerkin Aubakirov, and Manifa Sarkulova. "Exploring the Intersections of Online and Offline Mediums: Navigating the Post-Pandemic Leisure Culture, Religious Dimensions, and Leisure Class in Kazakhstan." *Journal of Islamic Thought and Civilization* 13, no. 2 (2023): 291-308. [doi:10.32350/jitc.132.19]

ABSTRACT: With the advent of the Covid-19 pandemic, digitalization has accelerated in all areas of life. Each person as a social being strives to gain freedom at least during their leisure time, which was one of the reasons for thousands of anti-Covid protests around the world, including Kazakhstan. It shows the need for a deep analysis of leisure practices in the online medium and offline medium of modern society. The main thesis put forward in this paper concerns the urgent need for the modernization and regulation of offline leisure practices in Kazakhstan in accordance with the appropriate legal, cultural, moral, and religious dimensions. There were two inevitable processes taking place in the period of the Covid-19 pandemic: the digitalization of leisure practices and social distancing and personal isolation. Although in most cases the main concern during the pandemic was on issues of converting of practices to unusual conditions, fundamental themes affecting the very core of each of the religious traditions came to the fore from time to time. In this article the digitization of everyday life via leisure practices in the online medium and offline medium are also discussed.

Ahmad, Mujeeb. "Da'wah Activities of The Pakistani Barelwis: Case of the Da'wat-i-Islami." *Journal of Islamic Thought and Civilization* 10, no. 1 (2020): 87-106. [doi:10.32350/jitc.101.05]

ABSTRACT: The purpose of this study is to highlight the da'wah approaches and methodology of the Da'wat-i-Islami (DI) and contribution along with a survey of the da'wah activities of the Barelwis, based on primary sources. DI uses the Barelwi faith as its religious mark. Barelwis are representatives of the 'popular' and 'Sufi-oriented' Islam. The driving force behind this facet of Islam is 'to love Prophet Muhammad (SAW) and follow his Sunnah'. This is the focal point of all da'wah activities of the Barelwis. DI started its work in Karachi in 1981. It aims at promoting and deepening love for the Prophet Muhammad (SAW). Its next aim is to establish a society similar to the early Muslim community of Madinah through peaceful preaching. It expanded gradually all over Pakistan and then became so conspicuous, that nowadays it is functional in more than 180

countries and thus has turned into a global tablighi movement. It has its own edifying literature. The most important of which is Faidan-i-Sunnat. In this work, the Sunnah of the Prophet regarding daily affairs of life has been narrated. For the religious training, inter alia, it also holds weekly meetings in different cities and towns of Pakistan and even in some European cities as well. The members of the DI have to show their commitment to the Islamic way of life as reflected in the Faidan-i-Sunnat. Besides religious sector, it is also working in social and educational fields. Although it is supported with reference to its aims to build character in its individual members, it nevertheless attracts diverse criticism about some of its practices.

Ahmad, Zahid Tauqeer and Seemin Aslam. "Comparative Study of Architecture of the Great Mosque at Samarra, Iraq and Ibn Tulun Mosque at Cairo, Egypt." *Journal of Islamic Thought and Civilization* 10, no. 2 (2020):. [doi:10.32350/jitc.102.16]

ABSTRACT: Ever since the emergence of Islam, mosque has always been the most dominant feature in any Islamic built environment. Over the course of time, mosque architecture has gone through a process of various forms of uses and expressions in terms of its transformation. Its style, layout, building form, type of ornamentation used, building materials and construction technology usually provide vital information not only about the practice of Islam in general but also about the timeline, prevailing geopolitical environment, religious conviction, purpose, need and the region in which the mosque was built. This research paper emphasizes the study of the general characteristics of the two earliest examples of mosques in Islamic architecture through extensive literature review. It also highlights the historical and geopolitical context, built form, size, shape, configuration, color, texture, materials used, scale and type of decorative elements of the two most outstanding and heavily restored mosques to date.

Ain, Ayesha Qurrat ul. "Religious Hegemony and Vernacular Mosque Architecture: Investigating Authority Differentials, Intra group Dissonance and Acculturation among Chinese Muslims." *Journal of Islamic Thought and Civilization* 13, no. 1 (2023): 172-187. [doi:10.32350/jitc.131.12]

ABSTRACT: This article engages with the role of sacred architecture as an embodiment of the conflicts, within a Chinese Muslim ethnic minority group, determined by the dispute upon religious hegemony. Vernacular architecture of a minority group has significant socio-cultural implications and can serve as a tool to measure its integration in the mainstream society. Through an ethnographic study focusing upon the Hui, a Muslim minority community of Xi'an, in Communist China and their sacred architecture, it indicates that the architectural archetype of a mosque quite precisely concretizes the religious hegemony, intra group dissonance and acculturative or retentionist trends of Hui community. It demonstrates that certain architectural features, such as the presence or absence of minaret and dome or a Chinese styled roof with carved animals, in the mosque clearly mirror the loci of religious authority of its adherents. It proposes that architectural characteristics can play the role of preservers and charters of cultural identity of a minority group and can equivocally serve as symbols of retention or acculturation in the mainstream society. By applying a socio-architectural approach, it is meant to explore that how mosques architecture in today's China reflects the intra group dissonance of the Hui community and how shifting paradigms of religiously oriented hegemony are working to eradicate the Sino-Muslim historical architectural relics.

Alam, Azhar, Muhammad Rafli Surya Fardana, and Muhamad Al Bagir. "Digital Anti-riba Campaign: Netnographic Study from Xbank Indonesia Digital Community." *Journal of Islamic Thought and Civilization* 15, no. 1 (2025): 224-239. [doi:10.32350/jitc.151.13]

ABSTRACT: As technological advancements continue, the forms and practices of riba have evolved since the time of the Prophet Muhammad (PBUH), presenting new challenges for Muslims. The current study evaluated the effectiveness of digital anti-riba campaigns. Furthermore, it also assessed audience engagement with the content offered by the "xbank.Indonesia" digital community on Instagram. The study used netnographic methods and the data was collected from 128 Instagram posts over six months and filtered to 68 relevant posts. The analysis employed WordArt.com for word cloud visualization and Hypeauditor.com for engagement metrics, revealing an average of 4,265 likes and 217 comments per themed post. However, the engagement rate was relatively low at 0.66%, indicating limited interaction between xbank.Indonesia and its audience. The study highlighted the importance to leverage digital platforms in order to educate on Islamic financial principles, particularly to address issues, such as riba. Despite the campaign's success to raise awareness about riba and promote halal income sources, the low engagement rate suggests improvement. It is crucial to increase audience interaction and provide more easily understandable content. The current study contributed valuable insights into the role of digital communities to promote Islamic financial education through social media. By exploring the potential of social media to disseminate knowledge about riba and its implications, this study underscored the need for more interactive and engaging content strategies to maximize the

impact of such campaigns. Overall, the findings offered practical recommendations to improve digital anti-riba campaigns and enhance their educational impact.

Ali, Farman, Hafiz Waqas Khan, Shehla Riaz, Ikram ul Haq, and Kamran Ahmed. "The Historical Evolution of Christianity in Pakistan: Missionary Influence, Caste Dynamics, and the Challenge of Theological Contextualization." *Journal of Islamic Thought and Civilization* 15, no. 1 (2025): 401-417. [doi:10.32350/jitc.151.23]

ABSTRACT: This study explores the historical development, socio-economic struggles, and identity challenges of Pakistani Christians from the pre-colonial period to the present day. It examines the role of missionary expansion, particularly the chuhra mass movement (1868-1931), which shaped the demographic and social structure of the Christian community. The study highlights the impact of caste-based discrimination, economic marginalization, and denominational fragmentation, which have reinforced internal divisions and hindered social mobility. Following Partition, issues such as land dispossession and limited employment opportunities further entrenched Christians in sanitation work, reinforcing societal stereotypes. Additionally, the study addresses the complexity of Christian identity, which is shaped by religion, ethnicity, and nationality, yet remains unresolved due to social exclusion and Western influences. The research underscores the need for theological contextualization, social integration, and economic empowerment to foster a more unified and resilient Christian community in Pakistan.

Aljedayah, Karimah Suleiman, Suzie Yaseen Rababa'h, Osamah Fakeer Alrababah, Baker Mohammad Bani-Khair, Mahmoud Ali Ibrahim Rababah, Khaled Ahmed Faleh Al-Shloul, and Muayyad Ghaleb Bany Hani. "Intangible Heritage: An Analysis of Jordanian Customs Signifying Societal Interdependence and Social Solidarity." *Journal of Islamic Thought and Civilization* 14, no. 2 (2024): 159-177. [doi:10.32350/jitc.142.10]

ABSTRACT: This study discusses a set of Jordanian customs and habits that characterize the Jordanian Arabic society. These custom and habits have played a key role in establishing interdependence and solidarity among Jordanian people in the past before the advent of modernity and civility. These include dakhalah, tu'mah, al'oneh, and inzalah. However, due to societal changes and the transition towards modernity, some of these customs have diminished and gradually disappeared from many parts of Jordan. To gather comprehensive data, interviews were conducted with 48 individuals who experienced and practiced these customs in different time periods. The results revealed that older participants still adhere to these authentic customs, contributing to increased intimacy and helping to navigate life's challenges. Some young and middle-aged participants recognized the significant impact of these customs on fostering love and intimacy, but chose to discontinue their practice when it conflicted with their time and financial constraints. On the other hand, some young participants perceived these customs as outdated and hindering their activities and progress. It is essential to signify these traditions importance and encourage their ongoing practice to protect Jordan's cultural heritage and retain the positive effects of these practices. By appreciating the importance of good habits in Jordanian culture, people may use them as a springboard to foster camaraderie, collaboration, and a sense of shared responsibility for the sake of a better future.

Arshad, Muhammad Rasheed and Farid Bin Masood. "Discourse on the Significance of Rituals in Religious Socialization." *Journal of Islamic Thought and Civilization* 9, no. 2 (2019): 194-211. [doi:10.32350/jitc.92.10]

ABSTRACT: The reformist movement initiated by the Waliullah family mainly focusing upon the prevailing rituals took a new turn in the last quarter of the twentieth century, when Sir Syed started his own movement against certain rituals under the banner of Tahzib ul Akhlaq (Mohammedan Social Reformer). Not only did the modernists, but also the traditional scholars joined his movement. The rationale for this article is the absence of any counter-narrative for this position in the religious discourse. Those who have worked upon this discourse have usually been focusing upon its permissibility, which has already been explained in Usool i Fiqh under the heading of Urf and Adaat. Right after the wave of secularization in the west, the crisis of spirituality and tradition forced sociologists to write about the functions of rituals and traditions in the formation of a healthy society. This article tries to evaluate the literature produced against the concept of rituals and re-establishes the importance of rituals and customs in an Islamic society by providing evidences from the texts of different schools of thought. Consequently, this article tries to establish a religious and sociological counter narrative for the significance of rituals and customs in an Islamic society.Keywords:

As'ad, D. I. Ansusa Putra, and Arfan. "Being al-Wasatiyah Agents: The Role of Azharite Organization in the Moderation of Indonesian Religious Constellation." *Journal of Islamic Thought and Civilization* 11, no. 2 (2021): 124-145. [https://journals.umt.edu.pk/index.php/JITC/article/view/1552]

ABSTRACT: Under the leadership of Mustofa Al Maraghi of Egypt, Al-Azhar University established the

paradigm of al-Wasatiyah or centrism as its religious view. Its alumni (Azharites) have interpreted, conveyed, and participated in presenting this paradigm in the public discourse in the various parts of the world including Indonesia. This study uses a qualitative and descriptive method based on the observation of the activities and interviews of the members of the Al-Azhar Alumni International Organization (OIAA) in Jambi. The aim is to examine the concept of al-Wasatiyah agents through the social agency theory of Mustafa Emirbayer and Ann Mische (1998). Furthermore, it reviews how OIAA displays its Wasatiyah identity in the Indonesian religious constellation. The results show that OIAA's role includes three main elements namely selectively reactivating the al-Wasatiyah mindset based on conventions and past experiences, projecting its future trajectory, and contextualizing the spread of its paradigm in the digital society. It confirms the contribution of Azharites in the Muslim society during the millennial period.Keywords: al-Wasatiyah agents, Azharite, Digital Society, OIAA, Religious Constellation

Aslan, Adnan. "RELIGIOUS PLURALISM IN ISLAM." *Journal of Islamic Thought and Civilization* 1, no. 2 (2011): 35-47. [doi:10.32350/jitc.12.02]

ABSTRACT: This paper is aimed at enumeration of some of the Quranic principles to suggest an account of 'Islamic pluralism'. The Quran accepts plurality as a natural phenomenon. Allah SWT states in the Quran: O Humankind! Verily we have created you of a male and female; and we have distributed you in nations and tribes that you might know one another and recognise that, in the sight of God the most honourable of you is the most pious. Verily God is wise and allknowing (49:13). The aim of Islam is to integrate such diversity into unity through the sacred principles of the Quran; it explains the reason and purpose for such racial and religious multiplicity. After arriving in Medina, the Holy Prophet SAW introduced a new structure and value system which was connected through religion and citizenship instead of tribal links. He formed the constitution of Medina which stated the terms of relationships with Jews of Medina. The Prophet SAW extended the act of citizenship and co-operation to the Christians of Najran. The paper glances through Islamic history in order to identify a common official attitude of Muslim authority towards non-Muslim subjects.

Bano, Shermeen and Inam ul Haq. "Poly-symbolic Religiosity and the Dilemmas of American Sufism: An Ethnographic Study of Zikr at a Sufi Shrine in Manhattan." *Journal of Islamic Thought and Civilization* 9, no. 1 (2019): 106-118. [doi:10.32350/jitc.91.07]

ABSTRACT: This ethnographic endeavor seeks to explore the ritual of Zikr and its association with the shift and dilemmas in American Sufism at a Sufi Shrine in Manhattan, The United States of America. The study highlights the ways in which Islam accommodate socio- cultural change without losing its traditional identity: It has not changed in essence. Also, it throws light on the ways such monotheistic religions create social relevance for their followers in a culture alien to universalizing discourses and identities. The paper argues that esoteric versions of traditional monotheistic religions, like Sufism are more suited to postmodern religious consciousness of modern day individuals. The study employs the conceptual lens of postmodern religiosity. Four formal interviews of the Sufi followers (dervishes) alongside field jottings that expanded from January 2012 till December 2012 were conducted. The analysis was thematic in nature. The structure of the Zikr ritual was elaborated followed by offering prayer the 'Sushi' way. This form of prayer ensures convivial co-existence amongst intra-religiouscollectivities. The study concluded that the concept of religiosity is poly-symbolic in nature. The Zikr ritual acts as a distinct plain that invokes a sense of belonging for the participants in diverse settings. American Sufism is multifaceted in essence and in spirits

Bello, Khalid Ishola. "The Concept and Practice of Wahare among Contemporary Muslims in Nigeria: Are there Correlations with Qur'an 4:20?." *Journal of Islamic Thought and Civilization* 10, no. 2 (2020):. [doi:10.32350/jitc.102.04]

ABSTRACT: Islam allows restricted polygyny with four wives simultaneously hitherto the common unrestricted practices among the Arabs before the appointment of the Messenger of Allah in their midst. Having an unlimited number of wives was not peculiar to the Arab culture alone, many nations in Africa are known to uphold the same practice. However, on the contact with Islam, every Muslim is required not to have more than four wives, simultaneously. The non-Muslim husband of more than four wives would be legally required to reduce the number of his wives to four upon his conversion to Islam. However, in Africa and in Nigeria in particular, some Muslims exceed the stipulated number and seek justification from the verse 20th of Suratu'n- Nisa and tag the practice as wahare and 'Istibdal. Other advocates of the practice twist the interpretation of the particular verse (Q4:3) regarding the permissibility of polygyny in support of the said practice. In view of this background, this paper aims to find out if there are correlations between the practice of wahare and 'Istibdal and the verse in question. Interviews, observations and review of literature were

implored in this study. It was identified that the two different approaches to the practice of wahare /'Istibdal are not supported by the verse 20th of Suratu'n- Nisa.

Farooq-e-Azam, Iram Rubab, Ambreen Salahuddin, and Ahmed Usman. "Polygamy in Islam: Cultural Pressures and Religious Justifications in Pakistan." *Journal of Islamic Thought and Civilization* 11, no. 2 (2021): 245-257. [https://journals.umt.edu.pk/index.php/JITC/article/view/1503]

ABSTRACT: Polygamy is socially accepted and religiously allowed in most parts of the world. Polygamy is practiced by males, particularly for various justifiable reasons. The current study aims to analyze the interplay of culture and religion to describe the existing practice of polygamy in Punjab, Pakistan. It is further interested in analyzing the male perspective regarding the practice of polygamy. The study is theoretically grounded in the patriarchal theory and Agarwal's concept of bargaining in gender relations. In Pakistan, like many other Muslim countries, religion is the major support taken by men for practicing polygamy along with other cultural justifications. Wife's infertility or inability to produce the male offspring and forced marriage practices are amongst the major justifications of polygamy found in the current study. During this phenomenological research, the researchers included the male perspective only by targeting 5 polygamous marital unions from the various parts of the Punjab province. The findings include forced marriages, cousin marriages, age difference in first marriage, first wife's infertility and inability to produce the male offspring, and the absence of male successor in case of landowning families as major causes for males being polygamous. The study also found males from different socioeconomic backgrounds living in polygamous marital unions. This study suggests that the patriarchal interpretation of religion and culture needs to be defined and the prevalent justification of polygamous marriages needs to be revisited. Similarly, the true Islamic intent for marrying multiple women and of equality and justice amongst wives needs to be explored through scholarly research.Keywords: Gender relations, Pakistani culture, Patriarchy, Polygamy, Religious justification

Faysal, Muhammad Adnan, Rashidah binti Mamat, and Shukri Ahmad. "Understanding the Argument of Atheists in Pakistan (An Analytical Survey of University Students)." *Journal of Islamic Thought and Civilization* 11, no. 2 (2021): 309-326. [https://journals.umt.edu.pk/index.php/JITC/article/view/1300]

ABSTRACT: This research paper is an attempt to examine Atheist's arguments in the context of Pakistan. Atheism is a growing phenomenon across the world; however, the factors which led the atheists to adopt atheism as their identity vary from context to context. Consequently, the goal of this research paper is to explore major factors which led the Muslim youth towards atheism in Pakistani context. This research is important, firstly to understand the arguments normally given to alienate the youth form their religion, and secondly to initiate a way forward to counter the arguments so the people of Pakistan remained intact to their inherited religion--Islam. This study focuses on answering two basic questions. How does one become atheist? What are the factors which lead towards atheism? Semi-structured qualitative interviews are used as a method of this study and 19 self-identified atheists from different universities have been interviewed on the bases of comprehensive open-ended questionnaire ranging from their diverse educational, institutional and their peer groups. A non-probability snow-ball sampling technique is used to find participants for interviews. Each interview is recorded and later coded and analysed the data in search of understanding the argument in the participants' responses. This research concludes that there are both similarities and differences across countries in the way atheists conceptualize atheistic ideology and their evaluation of the arguments on atheism. The results also suggest that the debate of atheism is highly contextual and adaptation of research methodologies from country to country should be done.Keywords: Atheism, Pakistan, Fundamental beliefs, Marginalized minority, Atheist, Factors

Gull-i-Hina and Gul-i-Saba. "Taubat-un-Nasooh: Religious implications among families of 19th century Ashrafia of colonial India." *Journal of Islamic Thought and Civilization* 3, no. 2 (2013): 44-60. [https://journals.umt.edu.pk/index.php/JITC/article/view/45]

ABSTRACT: Nasooh starts the discussion on religious matters as is the trend in traditional Muslim families of Ashraf. His way of thinking had already seen a sea change. The reason behind this mental transformation is his dream, but after observing the spoiled ways of his home he did not mention these religious issues in front of his siblings. The character of Nasooh as the head of the family of Ashrafia, represented the conventional school of thought. Nazir Ahmed highlighted the sociopolitical circumstances of Ashrafia and their religious state of mind, doubts and misunderstanding of the youth of the Ashrafia about religion in those times.

Goktas, Vahit and Saeyd Rashed Hasan Chowdury. "Districts of Bangladesh Named After Sufis Manifesting the Great Impact of Sufism on Bengal Civilization: A Qualitative Study." *Journal of Islamic Thought and Civilization*

13, no. 1 (2023): 320-337. [doi:10.32350/jitc.131.22]

ABSTRACT: Sufism, a mystical Islamic practice, has profoundly impacted Bengal's culture and civilisation, including Bangladesh and the Indian state of West Bengal. The current study aims to discuss how Sufism has helped to reduce religious hatred and extremism among Bengalis. It has also established a system of equality, love, and fraternity among people in the Bengali culture. The history and influence of Sufism in Bangladesh is over a thousand years old and significantly impacts about hundred sixty-nine million people in Bangladesh. One of the reasons is the effect of the calling of Dawah's activities. After Sufism crossed the threshold of Bangladesh, it fascinated the Bengalis and left a meaningful impact on them, which also strengthened their Islamic ideology. Sufism immensely helped the promotion of societal peace in Bengal. The Bengali Sufi saints preached love and compassion, and their ideas also promoted different aspects of religion. They urged people to appreciate variety and value one another's uniqueness. This selfless act inspired many humans to leave their faith to convert to Islam. There is a unique contribution of Sufism to the development of social life and the civilisation of Bangladesh. Remarkably, the settlements of eleven out of sixty-four districts with the names of the famous Sufis show the influence of Sufism. Moreover, since the Sufis were charismatic leaders, their piety, helpfulness, and compassion continue to help Sufism remain a pillar of mystical Islam in Bangladesh.

Helmiati. "Friday Sermons in Singapore: The Voice of Authorities toward Building State-Centric Muslim Identity." *Journal of Islamic Thought and Civilization* 12, no. 2 (2022): 41-57. [https://journals.umt.edu.pk/index.php/JITC/article/view/2510]

ABSTRACT: This article examines to what extent Friday sermons are used by the government of Singapore through its statutory board, Majlis Ugama Islam Singapura (MUIS) or Islamic Religious Council of Singapore, to enact government policies and communicate it's approved Islamic interpretations. A content analysis methodology was employed to discursively elucidate Friday sermon texts delivered in 2019 in Singapore, which were all taken from MUIS websites. Findings showed that the religious authority modulated religious discourses and utilized the Friday sermons as an avenue of forging state-centric Muslim identity and modulating interpretations of Islam. This content analysis study stresses the importance of how Friday sermons could be used to construct Muslim identity in secular state policies and shape a socio-political harmony between state vision and development and Muslim minorities. This paper implies that the current entanglements of religion and development are closely intertwined in which religion and state-building initiatives led by the government reciprocally interact and mutually benefit.Keywords: Authority, Friday Sermon, Islam, Muslim Identity, Singapore

Iftikhar, Rukhsana. "Genesis of Muslim Culture and Co-Existence in Mughal Era." *Journal of Islamic Thought and Civilization* 9, no. 1 (2019): 119-130. [doi:10.32350/jitc.91.08]

ABSTRACT: Muslim rule in India (1526-1707) is considered a golden chapter in the history of the culture of this region. Muslims established the Mughal Empire in India which was contemporary to the Safavid Empire in Iran. Massive migration to India occurred due to the wealth and grandeur of the Mughal court. Mughalstransformed every sphere of the Indian culture. Their Central Asian background created an aroma in the native culture and with the amalgamation of two; Mughals gave new dimensions to Muslim civilization in India. The cultural aura of Mughals affected every sphere of Indian social life. New ways of dining wereintroduced. Muslims established new industries of clothing and textile. New forms of beautification were launched. Cultural feasts and festivals were regularly celebrated. Music and dance touched the heights of glory. Royal painting studio laid new styles of Indian painting. This culture gave space to every communityto become its part. In the visual arts, the adaptation of local modes to the Mughal cultural environment involved a change of their ethos from religious devotion to secular entertainment. This paper focuses on the reinterpretation of Indian culture under the sway of Mughals. Every historian and scholar spells ink on the political and economic aspects of Indian history in medieval times. However, this work analyzes the cultural and social image of Muslim civilization which was developed under the policy of co-existence. Certain aspects of other cultures were also adopted by Mughal rulers under the policy of "Peace for All."

Ihsan, Nur Hadi, Ridani Faulika Permana, and Abdullah Muslich Rizal Maulana. "Bediuzzaman Said Nursi and the Nature of Human Creation in his Major Works: Considering a New Breakthrough in Islamic Philosophy." *Journal of Islamic Thought and Civilization* 12, no. 1 (2022): 81-97. [https://journals.umt.edu.pk/index.php/JITC/article/view/1708]

ABSTRACT: This paper aimed to analyse Bediuzzaman Said Nursi's ideas regarding the nature of human creation in his major works. In order to achieve such goal, this paper utilized a 'conceptual analysis' method

to reveal Nursi's elaboration on the concept. The research found that humans, according to Nursi, arise from the mother's womb with God's fondness -Rahim- governed with the eternal pact in the metaphysical realm to be 'abid in the physical world, who are expected to fulfil their responsibility as God's servant by worshipping Him and Him alone in the form of honest submission. Furthermore, worship is only possible via the perfect actualization of intellect, and recognizing the essence of worship is the Amanah to be the vicegerent of God -Khalifatullah- as humans will discover a comprehensive understanding of God -Ma'rifatullah- through their worldly journey. This work finally ended with a reflection pertaining to the possibility of the philosophical thoughts of Nursi as a breakthrough in advancing Islamic philosophy in the present age.Keywords: Bediuzzaman Said Nursi, Human Creation, Islamic Philosophy, Khalifatullah, Risale-i Nur

Jamil, Muhammad Faizan and Tayyaba Sohail. "Role of Socialization Patterns towards Adopting Rigid Sectarian Identities." *Journal of Islamic Thought and Civilization* 10, no. 1 (2020): 255-272. [doi:10.32350/jitc.101.14]

ABSTRACT: Religion is an essential part of individuals' daily routine practices in the Pakistani society. People rigorously own and defend their particular religious beliefs in the extremely diversified population of the country. The induction of sectarian ideologies in the mindset of children begins with their early socialization. This process further develops with the passage of time and the mindset of children becomes extremely rigid. Sectarian rigidity advances the elements of disrespect and intolerance among the believers of adverse sectarian groups. This study was aimed to explain the role of socialization patterns (religious ideological orientation, cultural socialization and peer group pressure) in enhancing sectarian rigidity in the society. Survey research was conducted in two high ranking universities of Lahore (one government university and one private university). It was based on the responses collected from 250 participants who were selected through the application of simple ransom sampling technique. Two hypotheses were tested to evaluate the relationship and the predictive role of socialization patterns in enhancing the element of sectarian rigidity in individuals. The results of the current study revealed that there was a significant positive relationship between socialization patterns and sectarian rigidity after the application of Pearson product-moment correlation test. Furthermore, the results computed through multilinear regression analysis showed a significant and positive predictive role of socialization patterns in enhancing sectarian rigidity. Thus, religious ideological orientation, cultural socialization and peer group pressure influenced the behavior of individuals that generate rigid sectarian identities in the society.

Jayadi, Suparman. "Harmony in Diversity: Exploring Religiosity Cohesion Among Muslim, Hindu, and Buddhist Communities in North Lombok, Indonesia." *Journal of Islamic Thought and Civilization* 15, no. 1 (2025): 261-276. [doi:10.32350/jitc.151.15]

ABSTRACT: This research explores social cohesion among Muslim, Buddhist, and Hindu communities in Pemenang Timur Village in Lombok, East Indonesia. This village stands out because its people peacefully coexist in close proximity among three religious groups. This is in contrast to discrimination and violence that often occur in interfaith relations in other regions in Indonesia. This research employs a qualitative method with an ethnographic approach to analyze social practices and to reveal meaningful insights. It involves in-depth interviews with religious leaders (Muslim, Hindu, and Buddhist), traditional leaders, Pemangku, and local community members. The findings show that social cohesion manifests in three forms: hereditary values characterized by blood relation through interfaith marriage, local wisdom in The Ngejot tradition held by sharing food during religious ceremonies, and religious cohesion represented by concepts such as Tasamuh concept in the Islam, Tri Hita Karana in Hinduism and the Vihara Brahma in Buddhism. Through these religious cohesion values, the social heritage and local traditions are preserved to maintain harmony between religious communities and foster mutual respect as part of civic culture, and to improve social solidarity between religious communities. They play a vital role in cultivating unity and integrity among different religions and ethnicities. The findings of this research emphasize the importance of social cohesion in building harmony between religious communities in other regions of Indonesia, contributing to more peaceful, and harmonious nations with respect for diverse religious beliefs, ethnicities, cultures, tribes, and languages.

Majdin, Mohamad Firdaus Mansor, Rahmah Bt. Ahmad H. Osman, Fauziah Fathil, Md. Salleh Yaapar, and Saleh al Zuheimi. "Revisiting Omani Legacy in Malaya through the Royal Kedah Dress: Reassessment." *Journal of Islamic Thought and Civilization* 12, no. 1 (2022): 34-52. [https://journals.umt.edu.pk/index.php/JITC/article/view/2225]

ABSTRACT: This paper seeks to examine the legacy of the Omani presence in the states of Malaysia, which arguably has made itself apparent in the royal dress of the Kedah Sultanate. This discovery indeed calls for further investigation, especially on how the Omani dress later became a model for Kedah royal dress which is famously known as Baju Muskat. Further analysis is essential to determine to what extent did the Kedah Sultanate adopted the Omani dress of the Muscati style and what aspects of the Kedah royal dress resemble

the Omani dress substantially. Preliminary research indicates that there are few similarities that one can find between the Omani dress with that of the Kedah royal dress, which is said to be worn by the latter since the 17th century. Reading through the existing literature in the field also reveals one interesting picture that points to the underrepresentation of Omani individuals, merchants, and scholars in the Malay texts as the former tends to describe them, often as Arab traders, or Persian traders. In short, this paper has attempted to explore and examine the above-mentioned circumstances for a better understanding of the subject matter under study through a method of content analysis.Keywords: Well-being, Happiness, Subsistence, Ethical Principles, Arab-Muslim Thought

Mehmood, Farhana, Manahil Yaqoob, and Nasira Mehmood. "An Anthropological Perspective of Female share in Inheritance: An Appraisal of Gender Gap between Islamic Law and Practice." *Journal of Islamic Thought and Civilization* 12, no. 1 (2022): 154-165. [doi:10.32350/jitc.121.11]

ABSTRACT: In many developing countries, the people cannot enjoy their basic human rights. Majority of women are refused their rights to admittance, own, or inherit land and property. As a result, they cannot afford to buy land. This deprivation makes them dependent on good marital and family relations. The right to inheritance is a legal and very legitimate right of every person, which has been given by Islam to women in very explicit words but unfortunately the custom of Pakistan is different regarding giving female legal right of inheritance. The chief objective of this research is to find out the causes of depriving women of their right to inheritance. For the accomplishment of the objectives of research, quantitative research method has been adopted. A survey was conducted in four public sector universities of Rawalpindi and Islamabad. The questionnaire was used as a research tool. Including highly educated faculty and students were selected for the collection of Data. These data were later analyzed to draw the results of the research. The research covers two main aspects. Firstly, the awareness level of the educated class about their rights and prevailing laws; and secondly, the major societal causes of depriving women of their inheritance right. Findings of the survey indicates that women are deprived of their religious right of inheritance even in the highly educated sector due to financial, social and cultural issues. Inheritance law is one of the key leavers for the sustainable development of the society which provides social justice and wellbeing for the family. Therefore, the inheritance law needs be implemented through public awareness regarding the Islamic Shania and state laws.Keywords: Inheritance, Islamic Law, Gender, Culture, Property rights, Sustainable development

Mukhibat, M, M Sutoyo, and Nurul Azizah. "Ruwatan, Acculturation, and Strengthening Prophetic Values: A Study of the Magetan Community." *Journal of Islamic Thought and Civilization* 15, no. 2 (2025): 455-472. [doi:10.32350/jitc.152.25]

ABSTRACT: This study explores the transformation of ruwatan, a traditional Javanese ritual intended to remove misfortune, into a form of prophetic education within the Muslim community of Magetan, East Java. Originally rooted in pre-Islamic animistic and Hindu-Buddhist traditions, ruwatan has experienced a gradual acculturation process by integrating Islamic values and discarding elements contrary to Islamic principles. In its current form, the ritual incorporates Qur'anic recitation, congregational prayer, and acts of charity, replacing symbolic offerings and mythological narratives. Using a qualitative religious-sociological approach, data were gathered through participant observation, in-depth interviews, focus group discussions, and document analysis to capture both theological and cultural dimensions. The findings revealed a significant shift from ruwatan as a purely ceremonial act toward its function as a socio-religious and educational practice that embodies prophetic values: humanization (amar ma'ruf), liberation (nahy munkar), and transcendence (tu'minuna billah). This reorientation was achieved not through abrupt religious reform, but through the culturally sensitive and persuasive strategies of local Islamic leaders, who sought to harmonize local wisdom with Islamic orthodoxy. The study demonstrates that, when grounded in cultural empathy, Islamic education can facilitate spiritual renewal, foster social cohesion, and reconstruct communal identity in the face of modern world challenges. The case of ruwatan in Magetan illustrates the dynamic interplay between tradition and religious reform, highlighting the potential for local customs to serve as vehicles for prophetic education in contemporary Muslim societies.

Munir, Muhammad Ahmad and Brian Wright. "The Fatwas of Abd al-Hayy of Farangi Mahall and the Formation of Sunni Identity in British India." *Journal of Islamic Thought and Civilization* 11, no. 2 (2021): 19-43. [https://journals.umt.edu.pk/index.php/JITC/article/view/1562]

ABSTRACT: In the second half of the nineteenth century in British India, a rapidly-evolving political and cultural landscape drove Muslims to re-evaluate their relationships with other groups in the Subcontinent. Questions regarding proper clothing, inter-sect marriages, the status of the legal system, and even requirements of eating beef were posed to scholars in an attempt to define the contours of Sunni identity.

This article investigates the questions and answers provided to these and other questions in the fatwa collection of Muhammad Abd al-Hayy (1848-1886), the preeminent scholar of the Farangi Mahall seminary in Lucknow, British India. It focuses on the fatwas issued regarding the interaction with the three largest non-Sunni Muslim groups in the Subcontinent during this period: Shia Muslims, the Hindus, and the British government. By analyzing the questions posed to Abd al-Hayy and his answers, the article argues that he applied a methodology of negotiated adherence to the Hanafi School in order to emphasize the differences between the Subcontinent's diverse communities, while simultaneously encouraging communal cohesion. Through his fatwas Abd al-Hayy both moderated and catalyzed the shaping of Sunni identity, giving religious legitimacy to those who emphasized Muslim difference while at the same time left room for cooperation with other communities. These fatwas would form the backdrop for Muslim political involvement in the Indian independence movement and eventually form the foundations of both India's unique religious-secular national fabric and calls for Muslim independence as British colonialism came to an end in the twentieth century.Keywords: Abd al-Hayy, Islamic law, British India, Sunni identity, Communalism

Qamar, Azher Hameed. "The Concept of the 'Evil' and the 'Evil Eye' in Islam and Islamic Faith-Healing Traditions." *Journal of Islamic Thought and Civilization* 3, no. 2 (2013): 44-53. [https://journals.umt.edu.pk/index.php/JITC/article/view/44]

ABSTRACT: Evil is a power that may possess a human to commit sins. Evil is all negative, conflicting and opposing tothe all positive 'good'. Religious descriptions of evil and good often relate it to the opposing forces led bythe Devil and God respectively where human is weak and vulnerable. Arrogance and envy are two satanictraits that occupy human nature to deviate him from the 'good'. Islam describes a variety of evil acts thatcause destruction, disobedience, tyranny and hopelessness in human societies. According to Islamic traditions, arrogance and envy are satanic obsessions. The evil eye is one of the evils triggered by envious selfof the human under the influence of the Evil (Satan). Humans, under the obsession of this evil, may bringharm to their fellow men, intentionally or unintentionally. Since health and prosperity is valuable for survival, the evil eye can destroy them. Humans can overcome these obsessions only with the blessing of Godand invoking their innate righteousness. Humans can protect themselves from the harmful and destructiveeffects of the evil eye, if they trust in God and seek His refuge. Islam emphasizes the Quran having healingand protective powers, and recommends following the Islamic traditions set by the Prophet Muhammad(SAW) and advised in Quran to gain protection and cure.

Racman, Sohayle Hadji Abdul. "Is there a Sexism in Islamic Leadership? The Case of the Sultanahs in Lanao Sultanate, Philippines." *Journal of Islamic Thought and Civilization* 12, no. 2 (2022): 88-102. [https://journals.umt.edu.pk/index.php/JITC/article/view/2124]

ABSTRACT: Scarce knowledge on the status of Muslim women in Islam causes misinterpretations and distasteful opinions regarding it in Islamic leadership, and predominantly on the roles of women in societies. This contributes negatively in a direct way to the plight of Muslim women in many Muslim countries in the Middle East, West, Asia, Africa, and elsewhere. This is a serious social problem that requires immediate attention and scholarly remedies so that the core of this social problem will be solved, and its damaging effects to the Muslim women shall be addressed. Women in Islamic leadership, are often misunderstood by the Westerners; and more specifically by the Muslim communities themselves due to scarce knowledge on the nature of leadership in Islam. Broadly speaking in the Islamic world; and particularly in the Muslim localities of Philippines, as a case study, the Mranao women had a special role in the traditional leadership in Lanao Sultanate. Both the sultan and sultanah (bai-a-labi) form a mutual leadership that is unique from the leadership of the rest of the Muslim world and societies. This study examines whether or not there is a sexism in Islamic leadership under the lens of the said sultanate. This research explores the participation of Muslim women in the Lanao Sultanate leadership, and the selection process in choosing a sultanah, her functions and personal qualities. This scholarly endeavor navigates the Islamic perspectives on Muslim women in leadership.Keywords: Islamic leadership, Lanao Sultanate, Mranao women, qualifications, functions

Racman, Sohayle M. Hadji Abdul, Hassan Shakeel Shah, and Mohammad Ayaz. "The Lanao Sultanate Today: Its Adat Laws and Islamic Law on Fornication with Special Reference to the Islamic Perspectives of al-Mawardi." *Journal of Islamic Thought and Civilization* 11, no. 1 (2021): 318-334. [https://journals.umt.edu.pk/index.php/JITC/article/view/1057]

ABSTRACT: The Pat a Pangampong sa Ranao is the archaic name of the four states of Lanao. These four states are Bayabao, Masiu, Unayan, and Baloi which are collectively called the confederate states of Lanao, known as the Lanao Sultanate. This Sultanate was founded by the Lanao chieftains when they seceded Lanao

from the Magindanao Sultanate in the 17th century which still exists today. This Sultanate had the traditional laws i.e. Adat laws and Islamic laws. Its political structure consists of traditional leaders and the forty-three sultans who ruled the pagawidan (supported) states and pagawid (supporting) states. Fifteen of these sultans were the executive bodies of the fifteen royal houses of the Lanao Sultanate, while twenty-eight of these sultans were called m'babaya ko taritib who were the legislative bodies and governors of the twenty-eight supporting states of Lanao Sultanate. Today, the Lanao Sultanate operates like the sultanates in Malaysia and Indonesia. Studies specifically dealing from the Sunni Islamic perspective on punishment for Zina (fornication) of the Lanao Sultanate are not represented in literature. This explains why there is a huge research gap on the Sunni Islamic perspective on punishment for fornication in the said sultanate. To fill in this research gap, this paper will explore in-depth the practices of the Royal Court of the said sultanate on punishment for fornication. The findings will be cross-referred to the Qur'an and Hadith injunctions on punishment for fornication; as well as on al-Mawardi's Islamic perspectives on punishment for Zina.Keywords: Adat laws, Fornication, Lanao Sultanate, M'babaya ko taritib, Pagawid, Pagawidan

Rafi, Mian Muhammad and Humaira Ahmad. "Contending Visions of Contemporary Islamic Reassertion." *Journal of Islamic Thought and Civilization* 8, no. 2 (2018): 145-162. [https://journals.umt.edu.pk/index.php/JITC/article/view/110]

ABSTRACT: The understanding of contemporary Islamic activism has become one of the most important challenges for international academia since the 1980s. Late 1970s and early 1980s, witnessed a chain of unexpected but significant happenings in the heart of the Muslim world, - which brought Islamic activism at the centre of academia world over. Islamic revolution of Iran, the assassination of Egyptian President Sadat of Egypt, initiation of the the process of Islamization in Pakistan, Islamist resistance to USSRs invasion of Afghanistan, and occupation of the Holy Mosque of Mecca by Muslim extremists were among some of those unprecedented incidents. the end of Cold War, the appearance of Al-Qaeda at the world stage, the unfortunate occurrence 9/11 and the consequent initiation of of the war of terror to eliminate terrorism exacerbated this situation. The invasion of Afghanistan but no end in sight to wind up. This invasion despite tremendous efforts to explain and understand the causes, goals, effects and future direction of this rupture, furthure intensified the gravity of the situation .Many questions remain unanswered and much work is needed to develop theory which can be generalized to make satisfactory predictions about this particular scenario. The purpose of this paper is to look into the theoretical approaches adopted for the study of this phenomenon, the trajectories of these approaches, their current status and future prospects.

Rao, Muhammad Atif, Mohd Roslan Mohd Nor, and Saqib Muhammad Khan. "Behavioural Revival of Arabs through Psychological Trait 'Shaping': An Analytical Discourse." *Journal of Islamic Thought and Civilization* 11, no. 2 (2021): 258-268. [https://journals.umt.edu.pk/index.php/JITC/article/view/738]

ABSTRACT: In pre-Islamic era, the Arabs practiced many vices and abominable acts which were extremely harmful for the individuals as well as the society. The evil practices and habits were a direct result of the Arabs' polytheistic beliefs which had cast negative impact on every aspect of their lives and collective behaviour. The abominations were so deeply entrenched in their psyche that it was next to impossible to break their habits within a short span of time and replace them with new and better ones. So, the Qur'an and Prophet's shariah adopted gradual approach to reform the character of entire Arabia and this approach is called 'shaping' in modern psychology. It is a process of learning a certain behaviour in a gradual manner through a series of reinforcements. Thus, the Arabs did not quit all their vices at once just after a single order; it took a certain period of time as the Qur'an gradually revealed instructions as per the recipients' psychological preparedness and finally brought about a revival which was unprecedented in the history of mankind. This article explains the conditions, habits and difficulties found in pre-Islam Arabs' lifestyle and how the Qur'an and shariah exercised 'shaping' to reform them.Keywords: Shaping, Psychological conditions, History of mankind, Behavioral revival, Pre-Islam Arab

Saehu, Rahmat and Ibnu Hasan Muchtar. "Religious Pluralism and Harmony among Buddhist - Muslim Communities Living in East Lampung, Indonesia." *Journal of Islamic Thought and Civilization* 13, no. 1 (2023): 245-256. [doi:10.32350/jitc.131.17]

ABSTRACT: Village communities are usually homogeneous, so the presence of other groups often leads to rejection. In addition, the nature of the majority-minority relationship within the prevailing religious and ethnic background has the potential to cause conflict. However, the people of Sumber Sari village, East Lampung have successfully eluded such a conflict. This paper strives to show the interaction between religious communities that are positively intertwined. It uses a case study approach with a purposive sample. The unit of analysis remains the community of Sumber Sari village, East Lampung, consisting of Buddhists,

Muslims, religious leaders, and community leaders. The archives of the Office of the Ministry of Religion of East Lampung Regency are also a source of secondary data in this study. Objectively, harmony in Buddhist and Muslim societies occurs in three forms. Firstly, internal harmony exists in the Buddhist society between assemblies, manifested in joint worship. Secondly, the harmony between the Buddhists and the Muslims is manifested in tahlilan/syukuran, kenduren suroan, and other activities. Thirdly, the relationship with the government can be maintained properly because of the belief that development can work if there is harmony in the community. This study also has certain limitations since it involves only two of the six official religions in Indonesia, namely Islam, Protestantism, Catholicism, Hinduism, Buddhism, and Confucianism. However, a picture of harmony between the two religions is depicted in this study.

Safrodin, Anila Umriana, Fihris, and Nasikhin. "Exploring Interfaith Marriage in Qur'an: A Hermeneutic and Anthropological Analysis of Permissibility." *Journal of Islamic Thought and Civilization* 14, no. 2 (2024): 370-385. [doi:10.32350/jitc.142.22]

ABSTRACT: This study seeks to explain the concept of the permissibility of interfaith marriage, as found in the interpretation of Surah Al-Maidah: 05, within the cultural context of Arabic society. It explores cultural systems, which influenced the socio-anthropological understanding of this permissibility. The research employs a qualitative approach, utilizing muqaran (comparative) and hermeneutic interpretation methods alongside an anthropological perspective. This study demonstrated several key findings on interfaith marriage in Al-Maidah: 05. The verse conceptually permits Muslim men to marry women from Ahl al-Kitab (People of the Book) under certain conditions, according to various scholarly interpretations. The text also indicates that Muslim men may marry women from Ahl al-Kitab who are independent and able to preserve their honor (muhsanat), provided they pay the dowry. Some scholars assert this permissibility applies without restriction, while others limit it to Ahl al-Kitab before Islam or to Ahl al-Kitab Dzimmiyyah, excluding Jews and Christians in some interpretations. The permissibility of such marriages from a socio-anthropological perspective reflects a continuation of earlier interfaith marriage practices among Arabs, influenced by the patriarchal social system, which was later redefined according to the Islamic perspective . Thus, the concept of interfaith marriage in Al-Maidah: 05 is deeply rooted in both pre-Islamic cultural practices and evolving Islamic jurisprudence, indicating that interfaith marriage conception has Quranic relevance.

Said, Al Muatasim and Saif Al Maawali. "A Multidisciplinary Approach to the Distinguishing Features Between Ibadis and Kharijites." *Journal of Islamic Thought and Civilization* 9, no. 2 (2019): 20-36. [doi:10.32350/jitc.92.02]

ABSTRACT: This paper tackles one of the most challenging topics in Ibadi studies: the association between Ibadis and the classical Kharijites. The chief motive of conducting the study is to refute the constant unsubstantiated association between the moderate Ibadi school of thought and a classical extremist group, the Kharijites. The paper adopts a multidisciplinary approach, making a comparative study between the two sects. This involves a discussion of the historical, political, and theological distinguishing features of Ibadis compared to Kharijites in three sections. The historical section reveals that the term Kharijites only appeared in 64 AH/684 CE, when al-Muhakkimah split into two main sects: the moderate Ibadis and the violent Azariqah, Sufriyyah, and Najdat. The political section makes a decisive distinction between the Ibadis and Kharijites in three main practical areas: the ruling of Isti'rad, the ruling of Khuruj, and the ruling on taking an opponent's property. The third section demonstrates that the theological distinction between the two sects is the main distinguishing marker and the most dangerous one. The paper concludes that there is no commonality between Ibadis and Kharijites apart from a historical denial of the arbitration between 'Ali and Mu'awiyah at the battle of Siffin (37 AH/657 CE).

Shaukat, Muhammad Awais and Humaira Ahmad. "A Historical Survey of Evolution in the Concept and Status of "Man" Greek to Modern Times." *Journal of Islamic Thought and Civilization* 10, no. 1 (2020): 235-254. [doi:10.32350/jitc.101.13]

ABSTRACT: Study of human nature has been one of the most important questions to which man has come across. Right from the period when man started thinking rationally, because of his curious and enquiring nature, he meditated about Universe, existence and nature of Man and his ultimate reality. The religious tradition claims that when Man first came to earth, he knew the answer to these questions in the light of divine guidance. It declared "Man" as the crown of all the creations and all the other things are created to serve him. The civilizations that didn't have the luxury of divine guidance developed mythological explanations. It were the Greeks who for the first time developed an intellectual discourse to answer the basic question about the reality of Man and the Universe. The medieval period was dominated by religious traditions. All these traditions, though different from one another, seem to agree to the point that Man is a special creation and the center of the Universe with some amount of divinity attributed to him. But after

Renaissance, this view changed radically and the status of "Man" shrunk to an animal only who was thought-to-be guided by his own instincts and who was through and through a profane creation. This research aims at studying the concept of "Man" in different civilizations and explores the evolution of this concept from Greek to Modern times through analytical research method.

Tahir, Gustia, Ilham, Andi Asrifan, and Barsihannor. "Eco-sufism in Ammatoa Community: Harmonizing Islamic Values and Local Traditions for Environmental Conservation in Kajang Bulukumba." *Journal of Islamic Thought and Civilization* 15, no. 1 (2025): 124-145. [doi:10.32350/jitc.151.08]

ABSTRACT: This study investigates the concept of eco-sufism, which combines Islamic Sufism with local wisdom in the Ammatoa community of Kajang-Bulukumba, Indonesia. It focuses on the harmonious relationship between humans and nature, as outlined in the teachings of Pasang ri Kajang. The study argues that Pasang ri Kajang's life philosophy integrates 'Sufi' values from Islam, highlighting the significance of environmental conservation as an aspect of human worship and the responsibility to promote it. Utilizing a qualitative approach, data were gathered through multiple instruments: in-depth interviews, observations, and literature reviews. The findings reveal that eco-sufism plays a crucial role in the Ammatoa community, guiding them to preserve forests, land, and water, which are considered inseparable from their spiritual life. The Islamic Sufi principles in Pasang ri Kajang reinforce the belief that harming nature is a transgression against divine laws, motivating the community to protect the environment consistently. Despite the pressures of modernization, the Ammatoa community continues to uphold these traditional values, that align with Islamic Sufism. Academically, this research contributes significantly to environmental studies by incorporating local wisdom and religious principles, proposing an alternative model for sustainable environmental policies in Indonesia. The integration of Sufism and local traditions is expected to offer a comprehensive solution to the global environmental crisis.

Tariq, Muniba, Iram Rubab, and Hafiza Shahida Parveen. "Religion and Belonging: Voices of Lahore's Khawajasiras." *Journal of Islamic Thought and Civilization* 12, no. 1 (2022): 239-253. [https://journals.umt.edu.pk/index.php/JITC/article/view/2381]

ABSTRACT: A phenomenological study was conducted to understand religious practices of khawajasiras, with an emphasis on instances where Islam provides a historically-rooted identity and offers belonging, and to highlight the challenges faced by them in exercising their fundamental rights. Six in-depth interviews were conducted from Lahore's khawajasira community. Theoretically, the study utilized the theory of marginality for the refinements of its findings. The study was divided into two phases. The first one offered an overview of organization and rights of khawajasira people globally, in Pakistan, and within Islamic thought. The second phase dealt with the study's empirical findings in the domains of preferred gender identity, societal discrimination, and appeal and challenges of religious affinity. The findings indicated that most participants wanted to articulate a feminine identity. Additionally, five of them had been abandoned by their birth families in early childhoods. Then, broader khawajasira community and civil society organizations were instrumental in sustaining their survival. With respect to religion, all participants identified themselves as the practicing Muslims - where religion was a source of personal comfort, its social practice was found to evoke a negative response as well because Islam has also guided the majority of the participants to seek halal work. On the basis of the study findings, it is argued that the status of khawajasira community should be restored in the light of Islamic teachings and that the restoration of their historical and religious belonging along with the assurance of equal citizenship rights.Keywords: Khawajasira, Community, Islam, Religion, Discrimination

Waheed, Saima, Mohd. Khairie Ahmad, and Zafar Iqbal Bhatti. "From InstaCulture to Islamic Ethics: Cultural Hybridization and Halloween Celebrations in Pakistani Society." *Journal of Islamic Thought and Civilization* 15, no. 2 (2025): 419-436. [doi:10.32350/jitc.152.23]

ABSTRACT: The current study aimed to explore how Halloween, a Western cultural celebration, is represented on Instagram. Furthermore, the study identified how Pakistani youth engage with or resist such content in light of their religious values. Data was collected in Lahore from 16 participants across four categories: youth, young professionals, parents/educators, and religious scholars. Guided by Agenda-setting and Uses and Gratifications Theories (UGT), the analysis identified six themes. These included representation of Halloween on Instagram, cultural influence via social media, media engagement and user motivation, content creation and sharing behaviour, negotiation between faith and trends, and cultural hybridization and identity. The findings revealed that Instagram frames Halloween as a visually-appealing and secular lifestyle trend, contributing to its normalization in Muslim digital spaces. Youth often interact with such content for entertainment and social belonging. On the other hand, others adopt selective exposure strategies to align with Islamic values. Parents and educators emphasize cultural preservation and moral safeguarding, whereas

religious scholars caution against Westernization and the erosion of religious identity. Participants navigated these tensions by reframing their engagement as cultural rather than religious. The study concluded that Pakistani youth are not passive consumers of global media but active negotiators of cultural and religious boundaries. By blending digital trends with faith-based values, they construct hybrid identities that merge Instagram culture with Islamic ethics. This study offered empirical evidence on how Pakistani youth selectively adapt Western cultural trends within an Islamic ethical framework. Additionally, the study contributed to discussions on digital literacy, cultural sensitivity, and the negotiation of global media.

Wanto, Deri, Jalwis, Ahmad Jamin, and Ramsah Ali. "Asserting Religiosity in Indonesian Muslim Urban Communities through Islamic Education." *Journal of Islamic Thought and Civilization* 12, no. 2 (2022): 116-135. [https://journals.umt.edu.pk/index.php/JITC/article/view/1717]

ABSTRACT: Urban Muslim communities in Indonesia are growing in different cities. Not only as a forum where social interaction is established among Muslims, but also this urban Muslim community is transformed into a social institution, which is unique, and influencing the social order. There are various forms of urban communities, and one of them appears in the form of a majelis taklim (taklim-assembly): a community, which was established independently, and non-formally by the Muslim community. In its development, the majelis taklim was transformed into a non-formal educational institution that can increase the religious knowledge of the pilgrims, or participants who joined the majelis taklim. In this regard, the problem that arises is whether the existence of the majelis taklim and its Islamic learning process, automatically increase the religiosity of participants or pilgrims. In this case, this study aims to assert religiosity in Indonesian urban communities, through the influence of majelis taklim Islamic learning motivation and satisfaction on religious cognition and attitude. The Stata 16.0 multivariate regression analysis was also used to select 348 participants from 24 provinces. In this process, both the motivation and satisfaction of Islamic learning dynamically contributed to two religiosity dimensions of the urban communities (Majelis Taklim), namely cognitive and attitude. The results showed that religiosity was a complex concept not increased by just one dimension of a set of variables. However, it needs to be systematically improved through multiple variables.Keywords: Gender, Learning motivation, Learning satisfaction, Muslim urban communities; Majelis Taklim, Religiosity, Urban communities

Zhanat, Aldiyarova, Nurgul Tutinova, Zatov Kairat, Seifullina Galiya, Bagasharov Kudayberdi, and Mussabekov Maxat. "Peculiarities of Kazakhstan and Malaysia in View of the Relationship between State and Religion." *Journal of Islamic Thought and Civilization* 13, no. 1 (2023): 75-88. [doi:10.32350/jitc.131.06]

ABSTRACT: The current study analyzed the specifics of the Republic of Kazakhstan and the Federation of Malaysia keeping in view the relationship between religion and state. For Kazakhstan, which has a multi-confessional and multi-ethnic specificity, it is extremely important to study and examine the experience of other peer countries. In this context, Malaysia, as a multi-confessional and multi-ethnic state, has its own experience in maintaining the relationship between state and religion. Kazakhstan, which has enshrined itself in its constitution as a secular state, has always focused on improving the state's policy on religion, regulating the activities of religious associations in view of democratic requirements and defining the complex aspects of the relationship between state and religion. For Kazakhstan, it is of particular importance to differentiate its model of a secular country dominated by the representatives of Islam. For this purpose, the country chosen for comparison was Malaysia, which has excellent development indicators. The current study determined the specific features of the two countries in the in terms of ethnic and confessional composition, the structure of public administration, religious education, activities of religious associations, interreligious dialogue and tolerance, the fight against religious extremism, and terrorism via historical and comparative analysis.

Ozelce, Gozde. "Female Sufi Leaders in Turkey: Signals of a New Social Pattern Emerging in Secular Side." *Journal of Islamic Thought and Civilization* 9, no. 1 (2019): 1-21. [doi:10.32350/jitc.91.01]

ABSTRACT: Two sufi women take part in activities related to sufism and create an attraction point in the secular side in Turkey. The most striking point is that both women do not wear headscarves although they are muslim women. This article attempts to show how sufi women Cemalnur Sargut and Hayatnur Artran have idealized a Muslim woman's identity, the work they are doing to achieve this ideal, their attidue toward Rebublic values, and the effects of these attitudes on their followers. This article was created from my doctoral thesis and based on Qualitative research which has been established on the basis of 2-year long participant observation and data obtained from in-depth and focus interviews. 31 women and 20 men were interviewed in depth and focus interviews. The main conclusions of my qualitative research are that the influence of theese sufi women is related with process of modernization by accelerating the establishment of

the republic in Turkey. It seems that a perception has established concerning that "public apparency'' of woman will disappear if the "apparency of body'' disappears and the woman will return to its role which had relapsed into silence for centuries. Besides not using the headscarf, religious conversation has been created by these sufi women in the balance of religion, philosophy and science and the fact that they are conducting their works under secular institutions such as foundations and associations have also been observed to have a very important effect on secular side.

Arabic Language and Literature (1 papers)

RELATED SUBJECTS: *Art History, Islamic Art, Aesthetics, Cognitive Science*

Ghadheb, Mohammed Radhee, Oday Abdulhameed Majeed, and Furat Jamal Hassan. "Undermining the Familiar and Embodiment Content in Arabic Calligraphy." *Journal of Islamic Thought and Civilization* 13, no. 1 (2023): 47-58. [doi:10.32350/jitc.131.04]

→ **See Abstract:** *Aesthetics* **[Page 3]**

Arabic Studies (2 papers)

RELATED SUBJECTS: *Islamic Studies, History, Epigraphy, Area Studies, Linguistics*

Siddiq, Mohammad Yusuf. "Epigraphy and Islamic history in South Asia." *Journal of Islamic Thought and Civilization* 2, no. 2 (2012): 1-34. [https://journals.umt.edu.pk/index.php/JITC/article/view/337]

ABSTRACT: One of the great intellectual achievements and significant contribution of Islamic civilization to the science of historiography is its rich legacy of historical texts not being limited to chronicles and books but in other forms, including inscriptions. These inscriptions which were used in Islamic culture since its formative period are a mode of cultural expression and reflect the Islamic faith itself. The earliest Islamic inscriptions date from the first/seventhcentury. It is difficult to imagine a building of the early period without some kind of inscription -- as if, without one, the building would be unfinished or "naked. However, approaching Islamic inscriptions in a systematic way withan academic interest began in the late nineteenth century, when Islamic epigraphy saw some of its rules codified as a result of the dedicated efforts of the famous Swiss orientalist Max Van Berchem (1863-1923) who can beregarded as the pioneer of the science of modern Islamic epigraphy in this age. The article deals with the history and importance of Epigraphy in detail. It also encompasses the comparison of inscriptions of Andalusia and Bengal.

Wahiyudin, Ummi Nadjwa and Taj Rijal Bin Muhamad Romli. "Translating Malay Compounds into Arabic Based on Dynamic Theory and Arabization Method." *Journal of Islamic Thought and Civilization* 11, no. 1 (2021): 43-58. [https://journals.umt.edu.pk/index.php/JITC/article/view/1500]

ABSTRACT: This study aims at making possible the effective use of machine translation (MT) in interpreting the Malay compounds into Arabic ones following the structure and Arabic style. The necessity of this study arises on account of the weakness of translation quality using online MT and the lack of suitable methods to structure the compounds from the Malay language into Arabic. There are three objectives of this study which are to collect the results of Malay compound translations using online MT into Arabic, analyze the results of the compound translations, and suggest compound translation methods based on dynamic theory and Arabization method. The study uses three online MT as instruments to translate: Google Translate, Microsoft Bing Translator, and Yandex Translator. This qualitative study employs a descriptive approach and analysis method in collecting information and analyzing data. The study focuses on 15 Malay compounds which are later categorized into school names, hospital names, and clinics. The findings of translation have been drawn using the next three MTs and analyzed at three main level: namely grammar level, phonetics and phonology level, and dynamic translation level. From this analysis, 4 out of 15 compound nouns translations data into Arabic are categorized as poor translations for not approaching the structure and Arabic style. In the final stages, the results of the translation collected are formulated and suggested alternative translations based on dynamic theory and methods of Arabization and compound restructuring formula in Arabic. Through this process, the translation results of the compounds can be categorized as translations that can meet the structure and style of the Arabic language. The compound translation model can be proposed as a new translation method for Arabic language users, especially the Arabic translators and students both at school and higher education.Keywords: Translation, Compounds, Machine translation, Arabization

Architecture (16 papers)

RELATED SUBJECTS: *Islamic Studies, History, Urban Planning, Cultural Studies, Art History*

Abbas, Hidaya. "Al-Jami'al-'Atiq, the Oldest Mosque in Jidda." *Journal of Islamic Thought and Civilization* 4, no. 2 (2014): 9-20. [https://journals.umt.edu.pk/index.php/JITC/article/view/54]

ABSTRACT: Old Jidda, which is now a neighbourhood within the Hijazi City Jidda, is a square kilometer area with properties built during different time periods. AlJami' al-'Atiq literally means the old mosque. It is also known as al-Shafi'iMosque and is considered by many historians to be the oldest mosque in Jidda. This article explores the mosque's accumulated history that began with the period of the second Righteous Caliph 'Umar b. al-Khattab. It analyzes the mosque's different architectural features and influences. The mosque has recently gone through extensive renovation. Therefore, occasional comparisons between the old and new elements in the mosque have been constructed. This article aims to create a full documentation of al-Jami'al-'Atiq which is an important historic building in Old Jidda.

Ahmad, Zahid Tauqeer and Seemin Aslam. "Comparative Study of Architecture of the Great Mosque at Samarra, Iraq and Ibn Tulun Mosque at Cairo, Egypt." *Journal of Islamic Thought and Civilization* 10, no. 2 (2020):. [doi:10.32350/jitc.102.16]

➔ **See Abstract:** *Anthropology* **[Page 6]**

Ahmed, Mansoor and Shama Anbrine. "Structural Positioning of Mosque in the Development Plan of the Federal Capital of Pakistan." *Journal of Islamic Thought and Civilization* 12, no. 1 (2022): 268-278. [https://journals.umt.edu.pk/index.php/JITC/article/view/2323]

ABSTRACT: The aim of this research is to create an understanding regarding the relationship between Grand Mosques in urban structure of the Islamic Communities. For this study, Faysal Mosque, Grand Mosque of the Federal Capital of Pakistan, Islamabad, has been selected as a primary site of inquiry for investigating function and purpose of a mosque in an Islamic community. Using a conceptual framework developed using Michel Foucault's framework for Enunciative Modalities and design analysis of key examples of major grand mosques in the Islamic history, the paper highlights that a grand mosque holds a vital position in the historic Islamic cities. Its placement at an anchoring point generally connects it with the urban fabric of the city. Historically, the vital positioning in the mosque is also associated with the diverse function that generally work as a school, a treasury, a lecture hall, a guest room, and place of worship. However, with the evolution of the Muslim societies the mosque's function was confined to a religious place and a school as the rest of the function were shifted into more specialized buildings. Through the assessment of architectural, political, and sociological impacts, however, it has been concluded that whether modern or traditional, the Islamic city was never conceptualized without the grand mosque.Keywords: Mosque Architecture, Faysal Mosque, Modernity, Symbolism

Aliyu, Aisha Abdulkarim and Alice Sabrina Ismail. "Influence of Islamic Architecture on Residential Structures in the Hausa Community." *Journal of Islamic Thought and Civilization* 13, no. 2 (2023): 48-69. [doi:10.32350/jitc.132.04]

ABSTRACT: The architectural traditions of Islamic cultures have been influenced by Islamic teachings historically. These teachings include values, such as discretion, modesty, and hospitality. These values work as guiding principles and impact the construction of Muslim houses, arrangement of spaces, and interaction of people with one another. However, the current political and social shifts, together with the ideas departing from Islamic cultural values are rather upsetting for Muslims. Resultantly, some of the architectural styles have emerged that go against the ideals and principles, upheld by Islamic beliefs. The current study, in connection with the influence of Islamic cultural values, attempted to examine the shape, traits, and components of housing, thoroughly. Moreover, it also focused on the interactions between these elements in different Islamic towns with different environmental conditions as well. Two case studies were conducted in the Kano metropolitan region by employing a qualitative methodology. This methodology comprised document analysis and direct observation presented within the context of interpretivist research paradigm. The findings showed that religious beliefs form the basis of regional design, with Islamic civilizations' architectural works deriving their inspiration directly from the Islamic principles. The academics underlined the significance to understand Islamic beliefs and values while taking into account the evolving conditions surrounding the contemporary designs in light of the research findings. This knowledge is essential to properly articulate the local Islamic identity in a way that responds to the demands of contemporary society.

Awan, Muhammad Yusuf, Saima Gulzar, Beenish Mujahid, and Mahwish Zafar. "History of Mosque Architecture in Lahore." *Journal of Islamic Thought and Civilization* 4, no. 2 (2014): 21-36. [https://journals.umt.edu.pk/index.php/JITC/article/view/56]

ABSTRACT: The mosque has served as one of the most important institutions of the Muslim world at all times. This paper outlines the religious function of a mosque and explains the architectural scheme to fulfill the required function. Numerous historical mosques have been built by the Muslims in different parts of the world. These are famous on account of their attractive architecture, attention to detail and wider horizontal as well as vertical arrangements. The city of Lahore possesses a heritage of different civilizations, which include Pathan, Mughal, Sikh and British. A number of historic mosques built from the Pathan to the British period were surveyed to analyze early mosque architecture. The study of the prominent congregational mosques, before the establishment of Pakistan and the post-independence mosques shows influence from the Prophet's (SAW) Mosque in Madina-al-Munawara. An analysis concludes that historical mosques were magnificent and a great source of inspiration for the post-independence mosque architecture. Thus, there is a need to conserve them with all their original architectural and decorative features for future generations.

Khilat, Faiqa and Fariha Tariq. "Conceptual Framework of an Ideal Muslim Capital: Comparison between Early Muslim Capital of Baghdad and Islamabad." *Journal of Islamic Thought and Civilization* 7, no. 1 (2017): 71-88. [https://journals.umt.edu.pk/index.php/JITC/article/view/81]

ABSTRACT: According to Islamic teaching the Muslim capital city should incorporate fundamental elements of socio- economic enrichment and also a hospitable glance for its visitors. Various cities in the history of Islamic world performed as administrative capitals such as Medina, Damascus, Kufa, Baghdad, Isfahan, Mash'had etc. Among these Baghdad was the first major purpose built capital city founded at the bank of river Tigris by the Muslims. It had a radial plan with social interactive spaces at its centre. In the modern times, we have the example of Islamabad which was also planned as the capital of Islamic Republic of Pakistan. The current research compares these two capital cities in order to discover the features which an Islamic world capital city should incorporate and depict. Furthermore, it will generate some general rules for planning capital city for the governing bodies of Islamic republics which would be helpful in futuristic facets.

Malik, Ayesha Mehmood and Mamoona Rashid. "Islamic Ideology and the Evolution of Courtyard: A Case Study of a Havili, Old City Lahore." *Journal of Islamic Thought and Civilization* 6, no. 1 (2016): 76-84. [https://journals.umt.edu.pk/index.php/JITC/article/view/70]

ABSTRACT: A courtyard in buildings plays an important role in determining climatic setting, as well as physical and 1psychological environment for the residents. This paper focuses on the evolution of courtyard houses in light of the teachings of Islam. Islamic planning, in terms of structures, spatial arrangement and form, determines the socio-cultural features of its community. In Islam, a house is represented as a shelter where familiescan enjoy their privacy and ease within the domain of Islamic values. For this, a detailed study of various courtyard housing has been carried out, probing their history, evolution, form and elements. A side reference of the Islamic ideology is also studied for a better understanding of an Islamic courtyard house. The analysis concludes that with only a few exceptions, the courtyards functions the same in both the contemporary and Islamic worlds-providing privacy and fully ventilated dwelling. This study provides appropriate architectural design strategies that could promote the use of Islamic values in modern yet contemporary courtyard houses worldwide.

Malik, Muhamamd Ilyas, Farah Jamil, and Beenish Mujahid. "Developing Standards for Mosque Design in Lahore, Pakistan." *Journal of Islamic Thought and Civilization* 9, no. 1 (2019): 141-164. [https://journals.umt.edu.pk/index.php/JITC/article/view/122]

ABSTRACT: Mosque has always been the most prestigious and important building for the Muslims.However, no standards or guidelines are available in Pakistan for the design and details of Mosque, therefore, mosques are being designed and built as per the existing examples or personal wisdom of the architects, financers,decision makers, and individuals or groups responsible for its execution. It has been generally observed that there are many flaws found everywhere in terms of plot orientation, placement of different functions of mosque, planning layout , interior spaces , opening of doors/windows, design of ablution area, adequate no. of toilets and shoe storage racks etc. The major problem that worshipers face are related to insufficient width of row (saff) and clearance from walls to perform physical actions of prayer and to carryout ablution in comfortable manner. The aim of this research is to set- out the planning and design guidelines and to develop standards for a religiously and socially acceptable, efficient and comfortable design for all features of a mosque. The methodology includes study of religious literature and survey of existing mosques selected in different localities of Lahore to obtain standards being practiced and comments of end users. Methodology also included physical demonstration to experiment the actual space needed during performance of prayer by worshippers. The paper suggests solutions to some of the issues related to this topic. The developed guidelines/standards would be a source of information for students, practicing architects and academicians.

Mosques constructed on the basis of these standards will provide better utilization of space and more comfortable environment to the end users

Malik, Sana and Beenish Mujahid. "Perception of House Design in Islam: Experiences from Saudi Arabia and Pakistan." *Journal of Islamic Thought and Civilization* 6, no. 2 (2016): 52-76. [https://journals.umt.edu.pk/index.php/JITC/article/view/74]

ABSTRACT: Islamic planning principles offer guidance for designing home spaces. Islam as a code of life provides view points for designing houses and human interaction within these dwellings. The teachings of Sunnah and Shari'ah help in creating righteous and healthy individual, community and ultimately creating a healthy society. All such grooming principles originate from a home, whereas the structure and design of a house is given a form by considering local context, and human needs and different phases of planning and designing. One can observe many distinguishing examples of customary architecture of Islamic houses, in different Muslim and Arab countries. The objective of this research is to study the assimilation of Islamic housing conceptsin different cultural settings by analyzing the contemporary house designs in Saudi Arabia and Pakistan. The research methodology is based on literature review and typological analysis of house designs of similar dwelling type. The analysis has further divided into different sections of house planning and design in light of Islamic teachings and cultural backgrounds. The paper scrutinizes the presence of architectural expression of Islamic perspective which administrated the design concept of the Muslim houses in said countries. Furthermore, it highlights the unique Islamic characteristics of residential designto provide a complete picture of current housing pattern adopted by Muslims of different geographical context.

Omer, Spahic. "A Conceptual Framework for Sustainability in Islamic Architecture: The Significance of the Concepts of Man and the Environment." *Journal of Islamic Thought and Civilization* 5, no. 2 (2015): 1-14. [https://journals.umt.edu.pk/index.php/JITC/article/view/295]

ABSTRACT: In this paper, I have identified and briefly examined two Islamic concepts which constitute the nucleus of the conceptual framework for sustainability in Islamic architecture. The two concepts are: 1) man as the vicegerent (khalifah) on earth, and 2) the natural environment as both a field and means for man's vicegerencymission. Central to the paper are the following themes: 1) the meaning and significance of Islamic architecture; 2) the position and role of man on earth; 3)peaceful and accountable (sustainable) coexistence with the environment; and 4) the implications of the Islamic concepts of man and the environment orsustainability in Islamic architecture. The paper aims to increase awareness, both of the professionals and general public, as to the importance of the theme ofsustainability in Islamic architecture by expounding the core of the conceptual basis for the same. The paper presents some general principles and ideas aroundwhich a comprehensive theory on sustainability in Islamic architecture, in line with the requirements of the Islamic worldview while fully conforming to thedictates of different circumstances, environments and cultures, can be developed today. The nature of the paper: its content, methodology and conclusions, is aconceptual and philosophical rather than an empirical one. The paper concludes that Islamic architecture, through its multidimensionality embodies the message of Islam. It both facilitates the Muslims' realization of the Islamic purpose and its divine principles on earth and promotes a lifestyle generated by such a philosophy and principles. At the core of Islamic architecture lies function with all of its dimensions: corporeal, cerebral and spiritual. The role of the form is animportant one too, but only inasmuch as it supplements and enhances function. Indeed, one of the most recognizable features of Islamic architecture must always be sustainability.

Omer, Spahic. "ISLAMIC ARCHITECTURE AND THE PROSPECT OF ITS REVIVAL TODAY." *Journal of Islamic Thought and Civilization* 1, no. 2 (2011): 103-121. [doi:10.32350/jitc.12.07]

ABSTRACT: This paper discusses the meaning of Islamic architecture and some of its salient characteristics. The discussion is divided into the following sections: (1) The meaning of Islamic architecture; (2) Islamic architecture as a means, not an end; (3) Two examples: the Islamic house and the mosque; (4) Pragmatism and Islamic architecture today; (5) Towards the revival of Islamic architecture. The paper seeks to enhance the awareness, both of the professionals and general readership, as to the importance of correctly conceptualizing and practicing Islamic architecture. The nature of the paper, along with its content, methodology and conclusions, is conceptual and philosophical, rather than empirical. The paper concludes that Islamic architecture is an architecture that embodies the message of Islam. It both facilitates the Muslims' realization of the Islamic purpose and its divine principles on earth, and promotes a lifestyle generated by such a philosophy and principles. At the core of Islamic architecture lies function with all of its dimensions: corporeal, cerebral and spiritual. The role of the form is an important one too, but only inasmuch as it supplements and enhances function.

Tariq, Fariha. "Islamic Traditional Values: Towards Women Empowerment and Housing Microfinance in Pakistan." *Journal of Islamic Thought and Civilization* 4, no. 2 (2014): 36-54. [https://journals.umt.edu.pk/index.php/JITC/article/view/57]

ABSTRACT: Although the roles of women have evolved with the urbanizing world, conventional house designs have failed to accommodate the spatial needs of the contemporary woman. The majority of houses in Pakistani cities are owned, designed, and constructed by the male head of the family. After surveying forty houses in Lahore, it was revealed that there are issues of hygiene and privacy for women, who are usually ignored in the process of building homes. This is the case despite the fact that they are the primary users, who spend most of their timeat home, either as housewives and/or as entrepreneurs running a business from home. Presently, there are numerous NGOs in Pakistan working towards women entrepreneurship but there is a disconnect between entrepreneurship, Islamic traditional values and empowerment. This paper will try to build an assembly forwomen empowerment through the outcomes of entrepreneurship and their involvement in household decisions based on Islamic traditional values.

Umar, Muhammad Zakaria, Abdul Mufti Radja, Mohammad Mochsen Sir, and Afifah Harisah. "Insan Kamil in the Architecture of the Grand Mosque of Buton: The Symbolism of the Seven Grades of Existence and the Twenty Divine Attributes." *Journal of Islamic Thought and Civilization* 15, no. 1 (2025): 314-334. [doi:10.32350/jitc.151.18]

ABSTRACT: Studying the symbols and meanings of The Grand Mosque of the Sultanate of Buton (TGMotSoB) may pave the way to explore other buildings in Indonesia that embody symbols and meanings related to local belief systems. It may also lay the foundation how spiritual and cultural values are translated into architectural forms. The current studyaimed to explore the symbols and meanings of TGMotSoB regarding the principles of Islamic Sufi teachings of the Seven Grades of Existence (Tsgoe) and the Twenty Divine Attributes (Ttda). The following methods were used: Husserl's transcendental phenomenological paradigm, an inductive approach, a single qualitative methodological choice, and Husserl's transcendental phenomenological method. Data was collected using in-depth interviews, self-reflection, direct observation, and document study. Data analysis techniques comprised grouping data, reducing data, eliminating data, giving themes to data, identifying data, constructing textural descriptions of research subjects, creating structural descriptions, synthesizing data, and answering problems. Data validation techniques were carried out by reflecting on meanings and rational analysis. The study concluded that the symbols and meanings of TGMotSoB represent the concept of the perfect human. The novelty of this research lies in the integration of local Sufi principles with architecture, the revelation of the concept of The Insan Kamil (the perfect human) in visual form, and the approach of using human body symbolism to understand mosque architecture as a spiritual medium.

Yusupova, Mavlyuda. "Islamic architecture of Uzbekistan: Development and features." *Journal of Islamic Thought and Civilization* 2, no. 2 (2012): 51-63. [https://journals.umt.edu.pk/index.php/JITC/article/view/335]

ABSTRACT: With the introduction of Islam in VIII century on the territory of modern Uzbekistan, an expressive Islamic architecture was shaped, based on the rich local traditions. New types of religious constructions came up. Islamicarchitecture in Uzbekistan was enriched during the period of 10th-12th and of 14th-17th centuries. It had common regional lines, as well as features from local architectural schools of Bukhara, Samarkand, Khwarazm and Fergana. Among the various types of architectural structures, the most widespread are the portal-domed compositions for mausoleums, khanaqahs, maqsuras, etc., courtyard-iwan structure for Jamie-mosques, madrasahs, rabats and most memorial complexes. There were three basic types of mosque constructions: quarter, Jami-mosques and celebratory mosques, musallas or namazgahs. Minarets also had local features in the form of a lantern and a decor of a cylindrical trunk. Mausoleums were actively constructed from the end of 9th century up to the 15th century but during 16th-17th centuries, the practice was abandoned. Madrasahs became known here from the 10th century onwards. Earliest three of them, built by Ulugbek in 15th century have remained in Bukhara, Samarkand and Gijduvan. Khanaqah-based on a portal-domed structure with a spacious central prayer hall called dzikr-khana, played the role of monasteries and prayer hall for Sufis. From the 15th-17th centuries, most monumental khanaqahs were popular here. The Naqshbandi sufi order was constructed. More than 2,200 monuments of Islamic architecture dating from 9th-20th centuries have been preserved in Uzbekistan. Most of them are located in large cities along the Great Silk Road as Bukhara, Samarkand, Khiva and Shakhrisabz are included into the World Heritage List of UNESCO.

Zahra, Fatima and Safrizal Bin Shahir. "The Spiritual Aesthetics of Islamic Ornamentation and the Aesthetic Value in Islamic Architecture." *Journal of Islamic Thought and Civilization* 12, no. 1 (2022): 116-128. [https://journals.umt.edu.pk/index.php/JITC/article/view/1900]

→ **See Abstract:** *Aesthetics* **[Page 3]**

Zakaria, Adila, Norliza Mohd Isa, Taufik Hairudin, and Hairul Nizam Ismail. "The Satisfaction of the Users with the Islamic Design Quality in Instant Hospitals for Non-Critical Covid-19 Patients in Malaysia." *Journal of Islamic Thought and Civilization* 11, no. 1 (2021): 355-373. [https://journals.umt.edu.pk/index.php/JITC/article/view/1495]

ABSTRACT: Malaysia is currently going through its 3rd wave of Covid-19 and the cases have spiked up to nearly 4000/day. This has put an enormous pressure on the Malaysian healthcare system. Therefore, the Ministry of Health has come up with the idea of so-called "instant hospitals" to cope with the excessive number of patients, particularly non-critical Covid-19 patients. As a multi-racial country with Islam as the official religion, the Islamic Principles should be considered in the design of "instant hospitals" to promote Islamic awareness, strengthen the commitment to Islam and ultimately gain Allah's mercy and forgiveness. The implementation of Islamic Principles in the design of these hospitals will enhance the healing process. The objective of this study is to identify the qualified personages to be selected as respondents and the criteria to implement Islamic design quality in an instant hospital or quarantine centre. This study sifts the satisfaction of the respondents on the basis of the criteria related to the implementation of Islamic design quality. This research has utilised the descriptive and survey-based method rooted in qualitative and quantitative research and supported by Media Content Analysis. From the analysis, new Islamic design criteria for hospitals has been outlined, which is consistent with the qualities in the Islamic Built Environment. The results will influence the Malaysian administrators and designers to develop a better hospital environment with the implementation of Islamic quality for the benefit of all the Malaysians.Keywords: Islamic Principles, Healthcare Design, Instant Hospital, Covid-19

Area Studies (2 papers)

RELATED SUBJECTS: *History, Political Science, Sociology, Middle Eastern Studies, Islamic Studies*

Atabik, Ahmad and Muhamad Mustaqim. "Political, Religious and Social Unrest in Yemen in the 18th And 19th Centuries during the Late Ottoman Dynasty." *Journal of Islamic Thought and Civilization* 10, no. 2 (2020):. [doi:10.32350/jitc.102.06]

ABSTRACT: Yemen is a country with a long history of world civilization, both before and after the emergence of Islam. For the pre-Islamic period, the Qur'an has talked about various tribes living in Yemen, such as the 'Ad and the Saba' people. In the Islamic period, many Yemeni people played an important role in spreading Islam to various parts of the world. This article discusses the situation of Yemen in the 18th and 19th centuries, when massive turmoil occurred in the society. In terms of politics, Yemen was surrounded by a growing number of dynasties, such as the Ottoman dynasty of Turkey which belonged to the Sunni sect, the Safavid dynasty of Iran which belonged to the Shi'a sect, and the emergence of the Wahhabi movement in the Hejaz. At that time, Islamic states were being colonized by western countries, such as Egypt which was controlled by the French. Such conditions led to political turmoil in Yemen. In religious sense, there were various sects claiming truth one another in Yemen, among them were the Zaydi Shia and the Ismaili Shia. This caused hostilities among Muslim people at that time in Yemen. Keeping in view the social aspect, there was a social gap which led to feuding among the various social components in Yemen. The people of Sana'a city and its administration frequently went through unstable situations; moreover, wars among tribes for material purposes also occurred.

Siddiq, Mohammad Yusuf. "Epigraphy and Islamic history in South Asia." *Journal of Islamic Thought and Civilization* 2, no. 2 (2012): 1-34. [https://journals.umt.edu.pk/index.php/JITC/article/view/337]

➔ **See Abstract:** *Arabic Studies* **[Page 18]**

Art (1 papers)

RELATED SUBJECTS: *Islamic Studies, Cultural Studies, Politics, Performing Arts*

Alagha, Joseph. "Hizbullah's Post-Islamist Resistance Art." *Journal of Islamic Thought and Civilization* 8, no. 1 (2018): 25-39. [https://journals.umt.edu.pk/index.php/JITC/article/view/90]

ABSTRACT: In post-Islamist phase, Hizbullah reformulated some of its central ideas and strategies. Its former top-down strategy of forcibly imposing an Islamic state against the will of significant parts of the Lebanese society has changed toward an integrative, bottom-up strategy, not only in politics but also in arts. Hizbullah's popular culture and lifestyles by discussing its 'resistance art.' Resistance art is ideologically motivated art, which aims at rectifying individuals and reforming society by portraying art as pious-moral productions that are in line with Islamic values, norms, and religious sensibilities. It is 'clean art' that portrays good deeds, as distinguished from bad deeds that characterize indecent or lowbrow art.' Resistance art deals

with political and social issues as well as the themes of justice, jihad, sacrifice, and patriotism. Hizbullah exploits the concepts of culturalcitizenship and cultural politics to encourage - in mixed gender spaces - purposeful performing arts: music, dancing, singing, revolutionary theatre, and satire. Probably, Hizbullah is the only post-Islamist party that has an orchestra of more than 100 musicians who play more than 44 instruments. Islam, as it is lived out by its followers, finds a necessary expression in social practices; it is the art form of bodily movement that is more controversial. Hizbullah appears to equate modernity with European art forms rather than indigenous forms. In short, in its ideology and politics, Hizbullah fluctuated between Islamism and post-Islamism. While in its performing arts, Hizbullah conveyed a post-Islamist face. Nevertheless, the party's post-Islamism remains inconsistent, selective, and pragmatic.

Art History (11 papers)

RELATED SUBJECTS: *Islamic Studies, History, Architecture, Islamic Art, Aesthetics*

Ahmad, Zahid Tauqeer and Seemin Aslam. "Comparative Study of Architecture of the Great Mosque at Samarra, Iraq and Ibn Tulun Mosque at Cairo, Egypt." *Journal of Islamic Thought and Civilization* 10, no. 2 (2020):. [doi:10.32350/jitc.102.16]

➔ **See Abstract:** *Anthropology* **[Page 6]**

Alashari, Duaa Mohammed. "The Role of Arabic Calligraphy in Displaying the Aesthetics of Linear Configurations in the Kiswah of Kaaba." *Journal of Islamic Thought and Civilization* 12, no. 2 (2022): 242-254. [https://journals.umt.edu.pk/index.php/JITC/article/view/2670]

➔ **See Abstract:** *Aesthetics* **[Page 2]**

Ashfaq, Muhammad and Manzoor Ahmad Al Azhari. "Impact of Qur'an upon Aesthetics and its Evolution: A Religio--Cultural Discourse." *Journal of Islamic Thought and Civilization* 10, no. 1 (2020): 212-234. [doi:10.32350/jitc.101.12]

➔ **See Abstract:** *Aesthetics* **[Page 2]**

Awan, Muhammad Yusuf, Saima Gulzar, Beenish Mujahid, and Mahwish Zafar. "History of Mosque Architecture in Lahore." *Journal of Islamic Thought and Civilization* 4, no. 2 (2014): 21-36. [https://journals.umt.edu.pk/index.php/JITC/article/view/56]

➔ **See Abstract:** *Architecture* **[Page 19]**

Bahiya, Husam Abdulridha, Mohammed Radhee Ghadheb, and Furat Jamal Hassan. "Analysis of Ornamental Design Systems in the Qur'an by Yaqut Al-Mustasimi." *Journal of Islamic Thought and Civilization* 15, no. 2 (2025): 36-54. [doi:10.32350/jitc.152.03]

ABSTRACT: The current study aimed to examine the ornamental design systems employed in Qur'anic manuscripts, focusing on the celebrated copy of the Qur'an produced by Yaqut al-Mustasimi in 690 AH/1291 CE, a distinguished exemplar of the Baghdad School. The research addressed the problem of how illuminators developed systematic ornamental frameworks that balanced aesthetic harmony with the codicological functions of the manuscript. Adopting a descriptive-analytical method, the study investigated selected folios noted for their preservation, visual clarity, and representative artistic value--particularly the introductory pages and opening surahs. Through detailed structural analysis, five distinct ornamental systems were identified. These included quadrilateral symmetry, bilateral symmetry, radial organization, diffusion through modular repetition, and combined multiple frameworks. The findings demonstrated that these systems were neither arbitrary nor purely decorative, however, grounded in geometric logic and deliberate design methodology. A notable feature is the integration of symmetry with controlled asymmetry, particularly in double-page spreads, which ensured continuity between facing folios and reflected advanced spatial planning. The research highlighted how Baghdadi illuminators, constrained by the prohibition of figural imagery, transformed vegetal and geometric motifs into highly sophisticated compositional systems. These strategies not only defined the visual identity of the Abbasid Qur'an but also established a legacy that shaped later Islamic manuscript traditions. By articulating the methodological foundations of these systems, the study contributed to a deeper understanding of Islamic manuscript design. Additionally, it provided a framework to analyze ornamental logic in historical and contemporary Qur'anic art.

Ghadheb, Mohammed Radhee, Oday Abdulhameed Majeed, and Furat Jamal Hassan. "Undermining the Familiar and Embodiment Content in Arabic Calligraphy." *Journal of Islamic Thought and Civilization* 13, no. 1 (2023): 47-58. [doi:10.32350/jitc.131.04]

→ **See Abstract:** *Aesthetics* **[Page 3]**

Majdin, Mohamad Firdaus Mansor, Rahmah Bt. Ahmad H. Osman, Fauziah Fathil, Md. Salleh Yaapar, and Saleh al Zuheimi. "Revisiting Omani Legacy in Malaya through the Royal Kedah Dress: Reassessment." *Journal of Islamic Thought and Civilization* 12, no. 1 (2022): 34-52. [https://journals.umt.edu.pk/index.php/JITC/article/view/2225]

→ **See Abstract:** *Anthropology* **[Page 11]**

Mohsen, Ali A, Wissam K Abdul Amir, and Amin A. Yassin Al-Nouri. "Artistic Signature's Aesthetic Consistency and Differentiation in Arabic Calligraphy." *Journal of Islamic Thought and Civilization* 13, no. 2 (2023): 70-85. [doi:10.32350/jitc.132.05]

→ **See Abstract:** *Aesthetics* **[Page 3]**

Omer, Spahic. "ISLAMIC ARCHITECTURE AND THE PROSPECT OF ITS REVIVAL TODAY." *Journal of Islamic Thought and Civilization* 1, no. 2 (2011): 103-121. [doi:10.32350/jitc.12.07]

→ **See Abstract:** *Architecture* **[Page 21]**

Umar, Muhammad Zakaria, Abdul Mufti Radja, Mohammad Mochsen Sir, and Afifah Harisah. "Insan Kamil in the Architecture of the Grand Mosque of Buton: The Symbolism of the Seven Grades of Existence and the Twenty Divine Attributes." *Journal of Islamic Thought and Civilization* 15, no. 1 (2025): 314-334. [doi:10.32350/jitc.151.18]

→ **See Abstract:** *Architecture* **[Page 22]**

Yusupova, Mavlyuda. "Islamic architecture of Uzbekistan: Development and features." *Journal of Islamic Thought and Civilization* 2, no. 2 (2012): 51-63. [https://journals.umt.edu.pk/index.php/JITC/article/view/335]

→ **See Abstract:** *Architecture* **[Page 22]**

Astronomy (1 papers)

RELATED SUBJECTS: *Islamic Studies, History, Religious Studies, Calendar Studies*

Fatmawati, Andi Muhammad Akmal, Andi Muh. Akhyar, Azwar, and Achmad Nasyori. "Determination of Islamic Month Start by Moonsighting Australia (Case Study: 1 Dzulhijah 1441)." *Journal of Islamic Thought and Civilization* 12, no. 2 (2022): 225-241. [https://journals.umt.edu.pk/index.php/JITC/article/view/2792]

ABSTRACT: The determination of the Islamic calendar is paramount in Islam because it strongly relates to worship, like Ramadan fasting, eid-al-fitr, and zakat fitr. Many studies have examined young moon visibility criteria in many Muslim countries, such as Indonesia, Saudi Arabia, Thailand, and Singapore. However, no study on the initiation of the Islamic month has been conducted in Australia, a Muslim-minority country with middle-eastern immigrants seeking jobs. One of Australia's most trusted organizations to announce the start of Hijri month is Moonsighting Australia. Therefore, this study aimed to analyze the determination of the Islamic calendar by Moonsighting Australia organization based on factors such as method, matla, rukyat time, hilal visibility, and resistors (1 Dzulhijjah 1441 H). A descriptive study with a qualitative approach used literature reviews, content analysis, and case studies. Primary data were taken from a decision letter from Moonsighting Australia about the start of Dzulhijjah 1441 H, interviews with the coordinator, and relevant references. The findings showed that Moonsighting Australia applies a rukyat method by the naked eye - without any optical aids and hilal visibility criteria consideration - every 29th of Hijri month. Also, it tunes the concept of matla wilayat al hukmi, where the sighting process and result are implemented throughout Australia's territory.Keywords: Australia, Dzulhijjah, Hijri, Islamic Month, Moonsighting.

Astrophysics (1 papers)

RELATED SUBJECTS: *Theology, Religious Studies, Cosmology, History of Science*

Basit, Qari Abdul, Hafiz Abdul Rashid, Awais Bin Zahid, and Muhammad Ayub. "The Creation of Moon: Comparative Analysis between Modern Sciences and Religious Studies." *Journal of Islamic Thought and Civilization* 11, no. 2 (2021): 327-343. [https://journals.umt.edu.pk/index.php/JITC/article/view/1549]

ABSTRACT: Curiosity is among the pre-eminent traits of human beings that differentiates them from other species. The majority of human beings believe in a religion that provides them with standards to be followed in this world and knowledge about the hereafter. Holy scriptures as a source of guidance also provide profound knowledge about the universe, its beginning and end, its solar and lunar systems, orbits and functions and other aspects. Modern science and its discoveries sometimes contradict the premises

mentioned in religious theology, which need a rational outlook acceptable to the people with a scientific approach along with a theological perspective. In Islamic cosmological perspective, it is believed that Allah Almighty made two stars in the early days for the planet earth. The moon was also a shining star emitting light from the day first. It was a source of light by itself, not merely reflecting the light of the sun. In parallel to these divine theories, various scientific theories also explain the creation of the moon. Prominent among these are the Giant Impactor, Co-Accretion, and the Capture theory. The present research fills the knowledge gap and provides concrete and rationalized information regarding the creation of the moon in religion and modern science.Keywords: Creation of moon in Islam, Astrophysics in Islam, Cosmic Studies in Quran and Bible, Evolution of moon and universe, Theories

B

Bangladesh Studies (1 papers)

RELATED SUBJECTS: *Sociology, Development Studies, Islamic Economics, Ethics*

Ahsan, Mohammad Amimul, Saber Ahmad, Mohammad Jaweed Iqbal, Habib Ullah, and Mohammad Jonaed Kabir. "The Challenges of Islamic Moral Economy in the Contemporary Social Context of Bangladesh." *Journal of Islamic Thought and Civilization* 15, no. 2 (2025): 55-71. [doi:10.32350/jitc.152.04]

ABSTRACT: The Islamic Moral Economy (IME) that was developed in the late 1960s and early 1970s offers a morally sound alternative to conventional economics focusing on justice and equity. Based on Islamic values, it encourages social responsibility, shared prosperity, and sustainable development using a unique economic and financial system. Islam is the predominant religion in Bangladesh, and the idea of an IME has drawn significant attention. Therefore, this study aims to provide an overview of the IME, and explore the contemporary state of the IME in the social context of Bangladesh. It also attempts to critically examine the multidimensional obstacles that hinder the effective implementation of IME in Bangladesh, focusing on the economic, social and political factors behind its complexity. The key findings revealthat the negative impacts of global capitalism, widespread corruption, violations of human rights, political instability, the rise of secularism and fragmented Islamic movements are significant obstacles that decrease economic justice and trust. The shortcomings of Islamic banking, which often ignore fundamental ethical values, also create significant obstacles. Finally, this paper seeks to illuminate the potential solutions for the IME from Bangladeshi perspective and offers valuable insights to policymakers, financial institutions, and researchers navigating Bangladesh's evolving economic landscape. With a qualitative approach, this paper relies on primary data from the professors of Islamic studies, political science and economics and an official of banking sector, and secondary data from journal articles, newspaper reports, social media, and related books.

Banking (3 papers)

RELATED SUBJECTS: *Economics, Finance, Islamic Studies, Management Studies, Halal Studies*

Ayaz, Mohammad, Hassan Shakeel Shah, Amat ul Mateen Noor, Sadaf Shaheen, and Jibrail Bin Yusuf. "Islamic Microfinancing by the Banking Sector of Pakistan: Problems and Solutions." *Journal of Islamic Thought and Civilization* 9, no. 2 (2019): 148-171. [doi:10.32350/jitc.92.08]

ABSTRACT: This study highlights the obstacles which limit the penetration of the banking sector in the field of Islamic microfinance in Pakistan, keeping in view the practitioners' perspective as to how these obstacles can be overcome. In Pakistan, where approximately sixty percent (60%) of the population is living below the international poverty line, Islamic microfinance has the potential to play a vital role in alleviating poverty. Unfortunately, the banking sector of Pakistan is reluctant to contribute in Islamic microfinance due to some limitations from the bankers' perspective. Qualitative approach has been followed in this study in which semi-structured interviews were conducted with twenty-six participants from all over Pakistan, including five from Islamic, seven from conventional, thirteen from microfinance and one from an Islamic microfinance bank. Interviews were conducted with the board of directors, Shariah board members, senior management, and microfinance heads. According to the experts, the mindset of bankers, lack of collateral, weak role of the State Bank of Pakistan (SBP) and the government of Pakistan in setting targets, limited availability of sector targeted products, lack of customer awareness, lack of initial capital, time consumption and documentation problems are among the issues faced by the banking sector. These experts emphasized the crucial role of the SBP and government support to promote Islamic microfinancing through banks. State Bank of Pakistan (SBP) as regulator and other commercial banks, Islamic microfinance banks and their boards of directors, Shariah board members, senior management, and microfinance heads can implement the outcomes of this study.

Rahman, MuhammadMasudur. "The Inter-relationship between Ibadah and Halal Finance." *Journal of Islamic Thought and Civilization* 5, no. 1 (2015): 15-24. [https://journals.umt.edu.pk/index.php/JITC/article/view/61]

ABSTRACT: In this paper, I have identified and briefly examined two Islamic concepts which constitute the nucleus of the conceptual framework for sustainability in Islamic architecture.The two concepts are: 1) man as the vicegerent (khalifah) on earth, and 2) the natural environment as both a field and means for man's vicegerency mission.Central to the paper are the following themes: 1) the meaning and significance of Islamic architecture; 2) the position and role of man on earth; 3) peaceful and accountable (sustainable) coexistence with the environment; and 4) the implications of the Islamic concepts of man and the environment or sustainability in Islamic architecture.The paper aims to increase awareness, both of the professionals and general public, as to the importance of the theme of sustainability in Islamic architecture by expounding the core of the conceptual basis for the same.The paper presents some general principles and ideas around which a comprehensive theory on sustainability in Islamic architecture, in line with the requirements of the Islamic worldview while fully conforming to the dictates of different circumstances, environments and cultures, can be developed today.The nature of the paper: its content, methodology and conclusions, is a conceptual and philosophical rather than an empirical one.The paper concludes that Islamic architecture, through its multidimensionality embodies the message of Islam.It both facilitates the Muslims' realization of the Islamic purpose and its divine principles on earth and promotes a lifestyle generated by such a philosophy and principles.At the core of Islamic architecture lies function with all of its dimensions: corporeal, cerebral and spiritual.The role of the form is an important one too, but only inasmuch as it supplements and enhances function.Indeed, one of the most recognizable features of Islamic architecture must always be sustainability.

Yusuf, Jibrail Bin, Hassan Shakeel Shah, Mohammad Ayaz, and Jabal Muhammad Buaben. "Interest free Banking and Finance in Brunei Darussalam: Present Realities and Future Prospects." *Journal of Islamic Thought and Civilization* 8, no. 2 (2018): 34-62. [https://journals.umt.edu.pk/index.php/JITC/article/view/104]

ABSTRACT: Brunei is among the few countries vigorously pursuing interest-free banking. Looking at its status, there is no doubt that Islamic banking and finance remains a governmental project in Brunei. This paper examines the development and progress of this institution in Brunei highlighting the present experiences, future prospects, and imminent expectations. Islamic banking and finance has ushered in a new economic order in the country. Although the system is still in its primary stages of development, it has been successful. Indeed, it has good prospects due to political will and cooperation. Political will is fundamental to the fruitful implementation of a new economic order and efficient Islamization in Brunei has facilitated the establishment of sound socio-cultural and economic foundations vigorously promoting the essential values of Islam. Nonetheless, the call' for economic diversification has some implications for interest-free banking institutions in the country because diversification invariably exposes an economy to international interests and more importantly, empowers the private sector. These bring forth the likelihood of promoting interest-based banking and financial practices. We, therefore, conclude that Islamic banking has been very successful in Brunei but it still remains vulnerable to non-political future challenges subject mainly to the economic fortunes and prospects of the petro-dollar.

Behavioral Science (1 papers)

RELATED SUBJECTS: *Islamic Studies, Psychology, Economics, Finance*

Iqbal, Sajid, Nadeem Iqbal, and Arshad Muneer. "Islamic Calendar Anomalies Reshaping Investor Behavior: A Qualitative Study." *Journal of Islamic Thought and Civilization* 9, no. 2 (2019): 212-232. [doi:10.32350/jitc.92.11]

ABSTRACT: The objective of this study is to explore how investors execute decisions in persistence of Islamic anomalies in context of Pakistan stock exchange. Applying interpretive approach, data was acquired from PSX investor by asking a series of questions through an interview protocol. Interviews were conducted by using semi-structured interview approach. The responses were explored using NVivo 10.0 plus software. The results of the study indicated Islamic anomalies are changing emotions and perceptions of investors due to their past experience and perceived market consequences, and biased behaviors. Due to Islamic anomalies investors decisions are found to be biased and depict a self-serving, anchoring and overconfident behavior. Moreover, various conventional market factors (e.g. market capitalization, price earning and capita market line fluctuation etc.) are constant and reshaping investor decisions. Promotion of corporate culture, controlling mispricing, conducting awareness/ training sessions on rationality, capital gain than price gain is seriously required in local context. This is the first qualitative study investigating Islamic Calendar anomalies and PSX investors, leading to the formulation of sound policy implications.

Biblical Studies (1 papers)

RELATED SUBJECTS: *Religious Studies, Quranic Studies, Linguistics, Semitic Languages*

Mubarik, Shaheen and Nadia Anwar. "Lexical and Conceptual Language Compression/ Decompression through Antonymic Construals in the Qur'an." *Journal of Islamic Thought and Civilization* 9, no. 2 (2019): 65-87. [doi:10.32350/jitc.92.04]

ABSTRACT: This study investigates the lexical and conceptual compression/decompression of the Arabic language brought about by means of antonymic construals in the selected category 'Signs of Allah'sMagnanimity and Omnipotence' of the Qur'an. It aims to have an insight into the usage based and context dependent functions of antonymy in creating compression and decompression of language though dynamic construal approach to antonymy. The data were gathered by using purposive sampling technique. 861 verses were selected as the universe for this research. Eighty four verses were then taken as the content or population for the study. Further, through two tiered sampling we selected eight verses as the sample to answer the research question i.e., to what extent the context affects language compression and decompression that take place in the selected category i.e., 'Signs of Allah's Magnanimity and Omnipotence' through antonymic construals? The study finally concluded that the context plays a central role to cause language compression and decompression through the antonymic pairs in the Qur'an.

Bibliometrics (1 papers)

RELATED SUBJECTS: *Islamic Studies, Geopolitics, Sociology, Information Science*

Ali, Syed Nazim, Saqib H. Khateeb, and Muslehuddin Musab Mohammed. "Scientific Discourse amongst the Scholars of the Oxford Journal of Islamic Studies: Bibliometric Study, and Geopolitical Analysis and Insights." *Journal of Islamic Thought and Civilization* 15, no. 1 (2025): 1-27. [doi:10.32350/jitc.151.01]

ABSTRACT: This paper examines the state of scholarly communication within the field of Islamic Studies as reflected by the Oxford Journal of Islamic Studies (OJIS). The field of Islamic studies has witnessed significant growth in recent years, with a surge in publications covering a wide range of subfields. The paper highlights challenges in scholarly communication, particularly in introducing a peer-review culture and fostering voluntary peer-review in Islamic studies. The study also explores the impact of the emphasis on research and publications in universities in the Arab Gulf countries, potentially shifting the focus from teaching to research. This study offers a comprehensive analysis of OJIS publications, encompassing articles, books, and book reviews from 1990 to 2021. Through bibliometric analysis, it assesses the academic prominence of Islamic Studies, investigates publication patterns, scrutinizes book selection criteria, compares articles, books, and reviews, contextualizes publications within their geopolitical milieu, and offers recommendations for future research. The study reveals shifts in publication patterns influenced by global events, while also highlighting highly cited articles and influential authors. Furthermore, it provides insights into the thematic evolution of research trends, demonstrating the multi-disciplinarity of OJIS publications. The paper concludes with a geographical analysis, showcasing the countries with the most significant contributions to OJIS publications. Overall, this research contributes to the understanding of Islamic Studies scholarship and its global impact.

Bioethics (2 papers)

RELATED SUBJECTS: *Religious Studies, Ethics, Islam, Sports Studies, Islamic Studies*

Al-Dafrawi, Ahmad Saad Ahmad. "An Islamic Viewpoint on Doping in Sports: An Analytical Study." *Journal of Islamic Thought and Civilization* 10, no. 2 (2020):. [https://journals.umt.edu.pk/index.php/JITC/article/view/712]

ABSTRACT: Islam recommends its followers to protect the body, to enjoy full health and also prohibits them from endangering their own soul (an-Nafs) which is within their body. This study attempts to present the perspective of Islamic Shari'ah regarding performance enhancing drugs (PEDs) used in sports. This is achieved by showing that using prohibited substances and methods constitutes fraud. Moreover, it also has a detrimental effect on the right to life and the right of bodily integrity.The Problem: The problem states that some sports practitioners accept the idea of taking banned items and consider it to be inevitable in line with the sweeping trend of globalization. However, it is a fact that such behaviour contradicts Islamic ethics and rules which forbid cheating. Methodology: This study employed descriptive, analytical, and inferential methods as these methods suit the objectives and hypotheses of the study.Authenticity and Value: The originality and value of this study appears in its ethical presentation and treatment of the phenomenon which has been stripped of any moral determinant.Findings: The most important finding of this study is that cheating in sports, particularly doping in sports, is a serious problem that needs a radical solution.

Furthermore, any respected athlete (male or female) who is taking PEDs should abstain from taking such drugs because it is considered as cheating that harms the body and endangers life. Accordingly, a person who takes prohibited and banned drugs contravenes both the Islamic Shari'ah and the secular law. Moreover, that person deserves punishment suggested by both of these codes of law.

Ramli, Nurmunirah, Mohammad Naqib Hamdan, Mohd Anuar Ramli, Saiful Izwan Abd Razak, Hussein Azeemi Abdullah Thaidi, Mohd Farhan Md Ariffin, and Norhidayu Muhamad Zain. "A Need of Shari 'ah Compliant Model of 3D Bioprinting." *Journal of Islamic Thought and Civilization* 12, no. 2 (2022): 103-115. [https://journals.umt.edu.pk/index.php/JITC/article/view/1513]

ABSTRACT: One of the credible inventions is 3D Bioprinting or organ printing which uses layer by layer fabrication manner and is an emerging and developing technology offered by the research industry and can help the humanity in certain areas of life e.g., health, food, etc. The technology has been found beneficial in wide spectrum within the medical industry in fighting the shortage of organ and tissues donations. It is also helpful for the pharmaceuticals for determining effectiveness of new drugs and the food industry players to develop new type of edible meat for humans' consumption. However, behind all these benefits, there are unresolved issues that need be discussed critically and addressed properly within the ethics, law and orders of Islamic worldview. This study aims to indentify the Shari'ah related issues raised consequent upon the invention of 3D bioprinting. The study uses data collection from scholars' writings, academic journals, and Islamic fatwa related to bioethics. The data are analysed thematically. The results show that there is a loophole in bioethics research on Shari'ah compliant guidelines for the Muslims users with regards to bioprinting usage. It is suggested for the experts to do thorough research on Shari'ah compliant guidelines of bioprinting to be the benchmark guideline for authorities such as JAKIM in Malaysia and other authorities such as the Ministry of Health in treating the Muslim patients.Keywords:3D Bioprinting, Ethical and Legal Issues, Organ Printing, Shari 'ah Compliance.

Biography (3 papers)

RELATED SUBJECTS: *Islamic Studies, History, Religious Studies, Indian Studies, Historiography*

Bhat, Samee-Ullah. "Life and Works of Abul Hasan `Ali Nadwi (RA): An Analytical Study." *Journal of Islamic Thought and Civilization* 6, no. 1 (2016): 47-60. [https://journals.umt.edu.pk/index.php/JITC/article/view/68]

ABSTRACT: Maulana Sayyid Abul Hasan Ali Nadwi (Ali Miyan) had an outstanding position, not only in India but also in the Islamic world particularly, in the Arab world. Maulana Ali Miyan was a great socio-religious reformer of the 20thcentury. His long intellectual and political career, which had influenced the entire Muslim world,deserves special consideration. It is, therefore, worthwhile to be acquainted with his extensive works on vast range of subject, many of which were reliable diagnosis of the multifarious problems the Ummah was facing, and is still facing. His writings which are almost 50 in number revive the faith in the hearts of the millions of theMuslims. In this research paper, an attempt has been made to highlight his prominent contributions to Islamic History and Historiography.

Bhat, Samee-Ullah. "Towards Understanding the Muslim Historiography and Muslim Historians." *Journal of Islamic Thought and Civilization* 4, no. 1 (2014): 62-74. [https://journals.umt.edu.pk/index.php/JITC/article/view/50]

ABSTRACT: Islam is a revealed religion and its principles are universal and permanent. These principles provide guidance and fashion life at all ages and all times. Islamic history and historiography is the science which informs us about our heritage, makes us conscious of links with the past, makes us aware of our origin, and provides us with a sense ofdirection for the future. The present paper highlights the very concept of history in Islam. It also highlights the history-consciousness of the Muslims by highlighting their contributions to historiography.

Gulam, Putli Noor Asikin Datu. "Sheikh Lokeman Hazli Azali: A Malaysian Sufi of Modern Era." *Journal of Islamic Thought and Civilization* 11, no. 2 (2021): 379-387. [https://journals.umt.edu.pk/index.php/JITC/article/view/1867]

ABSTRACT: Sheikh Lokeman Hazli Azali, a Sheikh in Malaysia, is a great religious thinker of the present era. His thoughts should be examined in the middle of a society to offset the social stress which exists on account of COVID-19, although previously the teachings of Islam are seen and understood by the local community as deviant teachings. Of course, such views are not acceptable only to the truth of teachings they convey. His students come from a variety of backgrounds, including educators, government officials, and speakers. The study uses qualitative research approaches, namely the Historical approach and the Islamic theory approach. The ultimate aim is to study and examine the biography of Sheikh Lokeman Hazli Azali and

his thoughts on Sufism in the Contemporary Era. With the objective to analyse and identify the history and life of Sheikh Lokeman Hazli Azali and to express the role of his thinking on the directions of Sufism as a way to combat the stress of Covid-19. The findings of this research shows that Sheikh Lokeman Hazli Azali is a famous scholar who has fought with his missionary activities inviting the Muslim community in Malaysia to practice the teachings of Islam in accordance with the law of the Prophet Muhammad (SAW). Keywords: Sheikh Lokeman Hazli Azali, Sufism, Tasawwuf, COVID-19 pandemic, Islam- a way of life

Biopsychosocial Studies (1 papers)

RELATED SUBJECTS: *Islamic Studies, Philosophy, Psychology, Mental Health*

Arroisi, Jarman, Syamsuddin Arif, and Muhammad Alif Rahmadi. "Ibn Sina's Biopsychosocial Balance: Insights for Mental Health Preservation and Islamic Psychology." *Journal of Islamic Thought and Civilization* 14, no. 2 (2024): 125-139. [doi:10.32350/jitc.142.08]

ABSTRACT: Historically, the discourse surrounding mental health within the framework of intellectual traditions has held profound significance, reflecting this issue's enduring relevance and complexity. The contribution of the leading scholar in Islamic Psychology, Ali Bin Abdullah Ibnu Sina, deserves high recognition for his conceptual significance and practical impact concerning mental health and the Islamic perspective. Therefore, this research aims to reveal Ibn Sina's thoughts and ideas regarding the theory of balance between mental health and its impact on overall physical, cognitive, social, and emotional well-being. For this purpose, the qualitative research methodology was deployed using descriptive analysis methods. The study found several pivotal results; firstly, in his corpus, Avicenna's theory has had a long-term impact on theoretical contributions to biopsychosocial health and well-being. Secondly, his ideas prioritize balance or I'tidal, which includes life balance, dietary recommendations, lifestyle adjustments, the balance of body humour, and psychological well-being, and elements that are significant for preserving mental stability. Lastly, his theory of I'tidal aims to serve as a foundational paradigm for the integrated analysis of psychological and biological medicine, focusing significantly on the psychological state continuance of the individual.

Business (6 papers)

RELATED SUBJECTS: *Islamic Studies, Economics, Management Studies, Law, Sociology*

Ain, Noor ul and Asher Ramish. "Supply Chain Management: An Islamic Business Ethics Perspective." *Journal of Islamic Thought and Civilization* 8, no. 1 (2018): 144-166. [https://journals.umt.edu.pk/index.php/JITC/article/view/98]

ABSTRACT: This paper basically aims to explore and introduce the opportunities of using Islamic business ethics and regulations as a mechanism for resolving ethical quandaries in the contemporary business world. The paper firstly introduces a practical approach for Islamic business ethics that is identified by reviewing The Holy Qur'an, Hadith. Interviews are conducted with Islamic scholars to reason its applicability in the field of supply chain and a comparative analysis is done through literature review of supply chain ethics to demonstrate how Islamic business ethics could be implemented in order to arrive at a moral judgment. The study is qualitative and conceptual in nature. The findings of the study disclose that the similarities between Islamic and supply chainethics are tremendous. The findings of the study reveal the confirmatory pieces of evidence to validate the roots of supply chain ethics in Islamic business ethics. This paper provides systematic insights and a practical approach to the compatibility and applicability of Islamic business ethics into supply chain ethics in order to improve the overall performance of the supply chain. The similarities are being disclosed with a view to incorporate them into supply chain ethics for effective supply chain management to govern ethical decisions. The proposed structure and developments can help to resolve ethical issues to enhance the supply chain performance by incorporating Islamic business ethics into supply chain ethics. Its limitations are that some constructs from Islamic and supply chain ethics may still have not been compared and can be researched in future.

Khakim, Usmanul, Hamid Fahmy Zarkasyi, Fuad Mas'ud, and Muhammad Faqih Nidzom. "Formulating an Islamic Corporate Social Responsibility (I-CSR) Model: Integrating Maqasid Shari'ah and Ihsan." *Journal of Islamic Thought and Civilization* 14, no. 2 (2024): 263-285. [doi:10.32350/jitc.142.16]

ABSTRACT: This research aims to formulate a conceptual model of Islamic Corporate Social Responsibility (I-CSR) by incorporating the principles of ihsan and maqasid shari'ah. The research hypothesizes that maqasid

shari'ah provides a foundation for defining I-CSR dimensions, while ihsan theory offers a hierarchical structure. The study adopts a basic-level research and development (R&D) approach, employing qualitative content analysis through a textual examination of two theories. The process begins with an in-depth examination of maqasid shari'ah and ihsan theories, followed by their integration. The research findings are as follows: First, specific I-CSR dimensions were identified rooted in maqasid shari'ah, including faith (iman), human dignity (fitrah), the self (nafs), intellect ('aql), prosperity (nasl), society (ijtima'), wealth (mal), and ecology (bi'ah). Second, companies within the I-CSR framework were categorized according to ihsan theory into seven types: fasid, tayyib, khair, ma'ruf, salih, birr, and ihsan. The limitations of the research are: (1) it focuses solely on the theories of maqasid shari'ah and ihsan; (2) the conceptual model is in its preliminary stage and requires further refinement with additional indicators. Despite these limitations, the findings have practical implications, particularly in enhancing the assessment of I-CSR practices.

Olalekan, Sodiq Omoola and Nurah Sabahiah Mohamed. "Ombudsman (Muhtasib) in Business Regulation: A Cross Cultural Analysis." *Journal of Islamic Thought and Civilization* 7, no. 2 (2017): 18-40. [https://journals.umt.edu.pk/index.php/JITC/article/view/84]

ABSTRACT: Ombudsman, known as Muhtasib in Islamic tradition; is an independent, impartial, and confidential complaint handler who serves as an alternative means of dispute resolution. Historical account shows that ombudsman institutions have been known in different cultures with various nomenclatures. The Islamic Muhtasib which hasbeen proven to predate its similitude in other cultures is an evidence of cross-cultural learning from Islamic tradition to other cultures. This remains factual notwithstanding the lack of homogeneity of its origin as well as its modern usage in public administration, human right and business regulation. Through the use of doctrinal approach and library tools, the paper presents histology of ombudsman in the Islamic, Greek, Chinese and Scandinavian tradition. The study finds that ombudsman in the Islamic legal tradition is more suitable to business regulation than similar institution which exists in other cultures

Rafay, Abdul and Saqib Farid. "Maqasid-al-Shari'ah vs. Contemporary Islamic Banking and Finance." *Journal of Islamic Thought and Civilization* 7, no. 2 (2017): 41-51. [https://journals.umt.edu.pk/index.php/JITC/article/view/85]

ABSTRACT: One of the cardinal issues in Islamic banking and finance is how to reconcile the objectives of Islamic moral economy and observed current reality? The skeptics argue that Islamic banking and finance is not contributing towards the universal goals of Islamic economic system and the paradigm contains similar moral hazardslike conventional banking system. The study documents the underlying flaws and contradictions of the present-day Islamic banking with regard to maqasid-alshari'ah. Further, the study also recommends reforms in few key areas of Islamic banking to align the goals of Islamic moral economy and contemporary Islamic banking in Pakistan.

Shaukat, Rozeen and Muhammad Asif Naveed. "Perceptions of Bankers towards Issues of Islamic Banking in Pakistan." *Journal of Islamic Thought and Civilization* 10, no. 2 (2020):. [doi:10.32350/jitc.102.12]

ABSTRACT: This study intended to investigate the current issues in the regulation of Islamic banking from the perspective of Islamic bankers in Pakistan. A cross-sectional survey of 165 bankers, recruited through stratified convenient sampling procedure, working at different Islamic banks in Lahore was conducted using a questionnaire. Descriptive statistics were applied using SPSS for data analysis. The results indicated that a large majority of the survey participants had postgraduate level of education, experience from 6-15 years, and belonged to either middle management or senior management. These participants perceived that limited role of policy institutions, gap in theory and practice, poor perception of people about Islamic banking, lack of short-term and long-term avenues, regulators' preference of Shariah auditing rather than Shariah supervision, lack of financial services availability/branch networks, limited product offerings, non-availability of IB courts to resolve disputes, non-availability of research centres for Islamic banking, lack of trained staff, shortage of training opportunities and inadequacy of the curriculum for Islamic banking were the key issues faced by Islamic banking in Pakistan. However, the least issues that Islamic bankers faced were related to IB institutional and regulatory structures. The results generated evidence based pragmatic insights for policymakers and regulators in making strategic decisions for the development and growth of Islamic banking in Pakistan. This research makes a worthy contribution to the existing literature as no such study has addressed particularly the regulatory issues of Islamic banking in Pakistan.

Zeb, Arooj. "Impact of Formal Networks on Women Entrepreneurship in Pakistan." *Journal of Islamic Thought and Civilization* 8, no. 1 (2018): 105-128. [https://journals.umt.edu.pk/index.php/JITC/article/view/96]

ABSTRACT: This paper investigates the impact of formal networks on women entrepreneurial performance in Pakistan. The prevailing environment of building formal networks along with their importance has also been discussed. The problems faced by women entrepreneurs in building formal networks and the role performed by reputable institutes in networking have been inspected in detail. The paper also explores the concept of women entrepreneurship in Islamic perspective by citing verses from the Holy Qur'an; it also discusses the famous Muslim Entrepreneurs in Islam. The study employed a research design where self-administrative questionnaires were used to collect data from two groups of women entrepreneurs; Registered and Non-Registered. The Registered members were selected from the list provided by seven running women-led chambers ofcommerce and industries of Pakistan, whereas, the non-registered members were selected from the groups on Facebook. The quantitative method of research has been employed using a sample size of 506, which was derived using a simple random sampling. The Multiple Regression analysis reveals that formal networks have a significant impact on women entrepreneurial performance on both the groups. Furthermore; the history ofIslam reveals that there are no religious barriers in Islam, which restrict women not to choose entrepreneurship or carry out entrepreneurial activities. Suggestions have been given to create environment of building formal networks for both registered as well as non-registered women entrepreneurs

Business Administration (4 papers)

RELATED SUBJECTS: *Islamic Studies, Management Studies, Shari'ah, Food Science, Quality Control*

Abdul, Abdul Rachman and Ashar Johnsan Khokhar. "Role of Indonesian Council of Ulama in Halal Certification and Product Guarantee." *Journal of Islamic Thought and Civilization* 13, no. 1 (2023): 203-214. [doi:10.32350/jitc.131.14]

ABSTRACT: The current research analysed the role of Indonesian Council of Ulama in halal certification after the enactment of Law No. 33 of 2014. The Indonesian Council of Ulama is Indonesia's peak clerical body with the authority to specify halal and Haram fatwas of a product. It plays a crucial role in helping the government to assure halal certification of the product before it is consumed. According to publicly available data, there are 85 percent of food, beverages, and cosmetic products with unidentified halal certification circulating in Indonesia. Moreover, there are foods and beverages that put halal label illegally without any halal testing on the products. This issue may cause concern for Indonesian people, as majority of them are Muslims. The current study applied library research method to retrieve secondary data on halal certification of food and beverages, which was in accordance with the Law No. 33 of 2014 on Halal Product Guarantee. The study determined that the involvement of the Indonesian Council of Ulama to establish legal certainty for halal and Haram food and beverage products after the enactment of Law No. 33 of 2014 for Guaranteed Halal Products (JPH) was critical. Even though, the halal certification procedure is handled by BPJPH, the Indonesian Council of Ulama has a role to play in halal certification by issuing a halal fatwa for a product. It also helps to accredit Halal Inspection Agency and certifying halal auditors.

Hayat, Amir and Muhammad Atif Aslam Rao. "An Analytical Discourse on Islamic Precept of Ihsan and Labour Productivity." *Journal of Islamic Thought and Civilization* 10, no. 1 (2020): 136-155. [doi:10.32350/jitc.101.07]

ABSTRACT: Labour productivity is concerned with the total number of hours worked in a unit time to produce goods and services. It has become imperative for organisations to retain a competitive edge in the market. Labour productivity contributes to an organisation's total factor productivity, which ultimately leads towards growth in national income. Thus, the economic development of nations lies in the efficient use of labour. Recent studies have shown that human emotions, aspirations and feelings considerably influence productivity. Religion, as a domain of human beliefs and feelings, also affects labour productivity because people carry their work-related religious beliefs into the workplace. Islam stands for commitment, hard work, and sincerity in all spheres of life. It presents the concept of Ihsan, which motivates the highest form of excellence in performing all duties. The concept of Ihsan carries some essential attributes that positively impact work-related values. This study presents the concept of Ihsan in the context of the working environment in organisations, and its potential impact on labour productivity. In this study, a qualitative approach, based on an extensive review of the literature, has been taken to understand the concept of Ihsan and to determine its relationship with the labour productivity. The findings explicitly show that attributes of Islamic concept of Ihsan positively affect labour productivity This discussion leads to some policy recommendations for organisations to create Ihsan-friendly working environments to improve productivity and for efficient use of labour resources.

Khan, Nawar. "Quranic TQM Philosophies and Principles: The Basis of an Islamic Welfare State." *Journal of Islamic Thought and Civilization* 14, no. 2 (2024): 386-402. [doi:10.32350/jitc.142.23]

ABSTRACT: The purpose of this research study is to establish the relationship, precedence order, and scope and application comparison between the Modern TQM knowledge as so-called by the modern societies of the world and the already existing Quranic TQM wisdom to bridge the gap among different religions and schools of thought.The terms modern, latest, and advanced philosophies, principles, and terminologies are continuously being coined in literature around the world across every field of business, socio-cultural, and economics, etc. CQI philosophy is the basic essence of the Modern TQM. Modern TQM is bound to a company' business and focuses mainly on the profit generation. The Quranic TQM philosophies and principles encompass life and living in total (mindset, spiritual, religious, cultural, social, economic, and physical etc) here and in the hereafter, rather than being confined to business concerns only. Hence, its main focus is the welfare and well-being of the society and humanity. The aim for this research is to fill the gap that exists between the holistic Quranic TQM knowledge base and the Modern TQM knowledge and scientific exploration. Filling the gap mean to establish its relationship, the precedence order, size of scope and then compare the two TQM. An exploratory and qualitative research methodology is used to study, identify, analyze, and discuss the traces of the relationship, precedence order, scope and application comparison of the modern TQM philosophies and principles with Quranic TQM philosophies and principles of divine knowledge.

Supriatna, Encup, Dede Syarif, Astri Afrilia, Asri Sundari, and Paelani Setia. "A Waqf Empowerment Model Based on Benefit Analysis." *Journal of Islamic Thought and Civilization* 14, no. 1 (2024): 303-319. [doi:10.32350/jitc.141.18]

ABSTRACT: Waqf endowment is an act of worship with various socioeconomic implications. At the time of the Prophet Muhammad (SAW), waqf functioned as an instrument to meet the financial needs of the community. Indonesia has the highest Muslim population in the world. Hence, it has a high potential for creating waqf endowments. This study aims to analyze the usefulness of waqf and develop a model to empower waqf endowments, especially in West Java. A quantitative approach was used for data collection by distributing questionnaires to the beneficiaries of waqf. Moreover, in-depth interviews and literature studies were also conducted to collect the data. The results showed that the respondents perceived the religious dimension of waqf as very useful, although they found its economic dimension of little use and significance. Moreover, empowerment models regarding the economic dimension are presented in this research for some of the most important waqf endowments in West Java in particular and in Indonesia in general, namely mosques and educational institutions (schools/madrasas).

Business Management (3 papers)

RELATED SUBJECTS: *Economics, Philosophy, Islamic Finance, Ethics, History*

Ismail, Nurizal. "THE ISLAMIC WEALTH MANAGEMENT: AN ANALYSIS FROM IBN SINA'S PERSPECTIVE." *Journal of Islamic Thought and Civilization* 2, no. 1 (2012): 19-36. [https://journals.umt.edu.pk/index.php/JITC/article/view/24]

ABSTRACT: This study aims to present the economic ideas of Ibn-e-Sina, dealing with the concept of wealth management. In order to achieve its objectives, this study employs qualitative research that refers to the meanings, concepts, definitions, characteristics, metaphors, symbols and descriptions of the matter under study. The study uses the literatures of Ibn Sina related to tadbir al-manzil (economics) to develop a theoretical model of managing wealth that integrates the material, spiritual, moral, social and legal dimensions. There are two methodologies of this study, namely interpretative and historical analytic methods. In his wealth management, there are two main variables; kasb (earning) and infaq (spending). The kasb (earning) is from al-tijarah (trade) and al-sinaat (manufacturing skills), while infaq is the function of infaq ijtima'i (common expenditure), infaq dini (religious expenditure) and aliddikhar (savings). Finding of this study is that the concept of managing the wealth derived from Ibn Sina is still relevant to the modern concept of Islamic wealth management.

Siddique, Zahid. "Genealogy and Objectives of Economic Science." *Journal of Islamic Thought and Civilization* 1, no. 1 (2011): 25-39. [doi:10.32350/jitc.11.02]

ABSTRACT: This paper is an attempt to explain the relationship between subjective elements of social sciences and the framework in which they have evolved and found their research program. We have been encouraged to undertake this exercise by the call for Islamization of social sciences, especially economics, among Muslim scholars. Most of these efforts have begun within the framework of maximization hypothesis. Islamic Economics within neoclassical framework is justified only if neoclassical economics provides some value neutral framework for analyzing economic behavior of an individual which is not the case. Attempts

towards Islamization of social sciences fail to understand that social sciences especially economics, offer justification for the capitalistic order overlooking its sociopolitical agenda. This paper explains that all social sciences relate the liberal philosophy to society through symbolic abstract models.

Yazdani, Naveed. "Hofstede's Cultural Model, LMX and Pakistani Historic-socio-political Discourse: An Analytical Critique." *Journal of Islamic Thought and Civilization* 3, no. 1 (2013): 1-27. [https://journals.umt.edu.pk/index.php/JITC/article/view/34]

ABSTRACT: This paper grounds its analytical historical discourse of Pakistani culture, society and leadership (political, social and economic) in Hofstede's model of national and organizational culture. It borrows from LMX theory of leadership which entails both transactional and transformational elements and applies it in the context of Pakistani leadership style. Since the founding ideology of Pakistan is the religion of Islam, the paper also undertakes a detailed account of Divine Commands based socio-economic Islamic precepts. It also presentssome empirical evidence reflecting the present Pakistani cultural and societal values embedding both the culture and leadership style of the country. The paper challenges Hofstede's labeling of Pakistani culture as collectivistic and calls for future research on the 'Dark Side' of LMX practices prevalent in Pakistani discourse.

C

Calendar Studies (2 papers)

RELATED SUBJECTS: *Islamic Studies, History, Religious Studies, Astronomy, Sociology*

Fatmawati, Andi Muhammad Akmal, Andi Muh. Akhyar, Azwar, and Achmad Nasyori. "Determination of Islamic Month Start by Moonsighting Australia (Case Study: 1 Dzulhijah 1441)." *Journal of Islamic Thought and Civilization* 12, no. 2 (2022): 225-241. [https://journals.umt.edu.pk/index.php/JITC/article/view/2792]

➔ **See Abstract:** *Astronomy* **[Page 25]**

Mufid, Abdul. "Unification of Global Hijrah Calendar In Indonesia: An Effort To Preserve The Maqasid Sunnah of The Prophet (SAW)." *Journal of Islamic Thought and Civilization* 10, no. 2 (2020):. [doi:10.32350/jitc.102.02]

ABSTRACT: This investigation shows the development of the Muslim global calendar from the view point of maqasid-e-sunnah nabawiyah and maqasid-e-shariah. This section investigates maqasid-e-sunnah nabawiyah and maqasid-e-shariah in the framework of the Hijri calendar federalization project in Indonesia. The questions to consider provide the amount need for an interconnected or unified schedule in Indonesia. There are as many as three levels in the Indonesian context. Firstly, the school of pessimism. Secondly, the optimistic school. Thirdly, the high school. As far as the school of pessimism is concerned, people belonging to this school think that creating a global astrolabe (calendar) is like a ridges desire for the surface of the earth. In contrast to the school of pessimism, there is the school of optimism. According to another school of philosophy, Indonesian Muslims must be enthusiastic and should make an attempt to unify the Hijri calendar. Moreover, the middle school believes that the unification of schedules, both locally and globally, is vital. If this task can be completed at once, it will be both effective and valuable. This research is now in the type of a literature review on maqasid and maqasid-e-shariah approaches. The results revealed that based on the assessment of maqasid-e-sunnah and maqasid-e-shariah, something like a single calendar in the Indonesian context did not achieve the urgent (principal) threshold. Even though Muslim people in Indonesia in particular and citizens in general keep living in peace and unity without the need for an integrated Hijri calendar, never to the point of threatening anarchy and chaos. This study suggests that it is wished that the inter-organizational statistics in Indonesia will be capable of taking heart in tackling all aspects of advancement in attempts to unify the Islamic calendar

Calligraphy (2 papers)

RELATED SUBJECTS: *Art History, Islamic Art, Quranic Studies, Manuscript Studies, Aesthetics*

Bahiya, Husam Abdulridha, Mohammed Radhee Ghadheb, and Furat Jamal Hassan. "Analysis of Ornamental Design Systems in the Qur'an by Yaqut Al-Mustasimi." *Journal of Islamic Thought and Civilization* 15, no. 2 (2025): 36-54. [doi:10.32350/jitc.152.03]

➔ **See Abstract:** *Art History* **[Page 24]**

Mohsen, Ali A, Wissam K Abdul Amir, and Amin A. Yassin Al-Nouri. "Artistic Signature's Aesthetic Consistency and

Differentiation in Arabic Calligraphy." *Journal of Islamic Thought and Civilization* 13, no. 2 (2023): 70-85. [doi:10.32350/jitc.132.05]

➔ **See Abstract:** *Aesthetics* **[Page 3]**

Character Development (1 papers)

RELATED SUBJECTS: *Islamic Studies, Local Civilization, Hadith Studies, Ethos Development*

Idris, Mahsyar, Andi Bahri Soi, St Nurhayati Ali, and Muhammad Yaumi. "Local Civilization and Hadith Traditions: Exploring Luqman Al-Hakim`s Conception of "Sparkling Pearls" in Latoa and its Relevance for Islamic Ethos Development." *Journal of Islamic Thought and Civilization* 14, no. 1 (2024): 209-230. [doi:10.32350/jitc.141.13]

ABSTRACT: This work explored the local wisdom values present within the classical manuscripts of Latoa and within Muhammadan tradition, employing descriptive qualitative and library approaches. A literature review was conducted to analyze primary data in the Latoa Classical Manuscript and Muhammadan Tradition in the Hadih Books, and also to explore secondary data in various contemporary sources. Data were collected using note reading techniques with the assigning of codes. Each text was read in-depth and carefully categorized. This was followed by a reduction stage to select and sort the data. Finally, data were analysed through application of the Talcott Parsons' theory on functionalism and structuralism. This study concluded that the values of local civilization contained in Luqman al-Hakim's conception are teppe (faithful), isseng (knowledgeable), gau patujue (of good conduct), and sirie` (dignified). The "Sparkling Pearls" conception suggested by Luqman al-Hakim in the Latoa Manuscripts has great relevancy to developing functional structures of society, emphasizing the ethics of hard work, building character based on nationalism, and developing human behavior for better social interactions.

Charity (1 papers)

RELATED SUBJECTS: *Islamic Studies, Religious Studies, Economics, Social Work*

Nor, Mohd Roslan Mohd, Hafiz Atif Iqbal, and Muhammad Akram Hureri. "Possession of Zakat and Contemporary Outlook: A Review." *Journal of Islamic Thought and Civilization* 13, no. 1 (2023): 293-307. [doi:10.32350/jitc.131.20]

ABSTRACT: Zakat is the basis of Islamic revenue collection. It aims to create a self-supporting society where everyone can fulfill their basic necessities. This study examines the most significant aspect of Zakat, that is, the issue of its possession or tamlik. In the Holy Quran, the obligation of Zakat is described briefly but the headings of Zakat are mentioned. Indeed, regarding the headings of Zakat, there are divergent viewpoints on the subject "possession of Zakat". This is a hotly debated issue among jurisprudents and contemporary scholars who are divided into four distinct groups based on their opinions: (1) Possession of Zakat is required for all eight headings of Zakat, (2) According to Imam Malik, the first four headings of Zakat and the last heading of Zakat have the condition of possession, while the remaining three do not, (3) According to contemporary scholars, possession of Zakat is necessary for the first four headings of Zakat. However, Zakat would be spent on welfare projects based on the last four headings of Zakat, and (4) Imam Quffal said that the possession of Zakat is not a condition for all headings of Zakat. Article concludes that Jamhur (majority of) Ulama's viewpoint is more acceptable and accurate.

Christian Studies (1 papers)

RELATED SUBJECTS: *Islamic Studies, Theology, Sociology, Religious Studies*

Habib, Muhammad Shahid. "The Meaning of Religious Dialogue: According to Christian-Muslim Theologians in Pakistan." *Journal of Islamic Thought and Civilization* 3, no. 2 (2013): 34-38. [https://journals.umt.edu.pk/index.php/JITC/article/view/42]

ABSTRACT: The study is the presentation of different forms of dialogues in Pakistan. Dr. De Souza has analyzed brieflyhow in an Islamic state, Christians are enjoying equal rights with a spirit of social service and sharing. JanSlomp's viewpoint is that dialogue is difficult to take place in Pakistan because of Muslims' arrogance, asthey are a majority and Christians are also not prepared for dialogue because of their Hindu background.According to John O'Brien, secular system in Pakistan would favor all the communities. If Islamic systemis implemented, it would have negative effects on promoting dialogue. Dr. Ansari proposes that Muslimscould spell out and, together with Jews and Christians, strive for such values that would please God. Dr.Khalid Alavi says about the inter-religious dialogue, "it is the new tactic which is used to confuse the Muslims in inter-religious dialogue. In diplomatic language, it is called "engagement". According to

KhalidJameel, the dialogue should be based on equality. The dialogue is useless if we do not reach up to theirlevel of growth, advancement and development.

Civilization Studies (2 papers)

RELATED SUBJECTS: *History, Religious Studies, Art History, Architecture, Philosophy*

Awan, Muhammad Yusuf, Saima Gulzar, Beenish Mujahid, and Mahwish Zafar. "History of Mosque Architecture in Lahore." *Journal of Islamic Thought and Civilization* 4, no. 2 (2014): 21-36. [https://journals.umt.edu.pk/index.php/JITC/article/view/56]

➔ **See Abstract:** *Architecture* **[Page 19]**

Benlahcene, Badrane. "Civilizing Role of the "Religious Idea" in Malek Bennabi's Thought." *Journal of Islamic Thought and Civilization* 13, no. 1 (2023): 1-13. [doi:10.32350/jitc.131.01]

ABSTRACT: This study examines the perspective of Malek Bennabi regarding the role of religion (religious idea) in building civilization. Bennabi's writings are analyzed to comprehend his understanding of religion and its multiple dimensions. Specifically, the paper focuses on three dimensions of religion, namely religion as a part of universal laws, as a historical force, and as a governing principle of thought. Bennabi's view about the civilizing function of religion is also highlighted, including its objectives as outlined in the Quran, its historical significance, and its social dimensions. The study concludes that his perception of religion encompasses various dimensions, including existential, metaphysical, teleological, and practical dimensions. Furthermore, religion serves a crucial role as a compound of civilizational values, providing a medium for individual and group formation, organizing human thought towards spiritual goals, embodying the relationship between God and man, and establishing a moral law that gives meaning to human life and actions. Bennabi's work on religion and civilization is of utmost significance in contemporary discussions about the role of religion in the society. Hence, this study contributes to the ongoing discourse by providing an in-depth analysis of his perspective, which emphasizes the positive and constructive impact of religion on human society. By recognizing the civilizational function of religion, Bennabi's work promotes a more nuanced and inclusive understanding of religion in the contemporary society.

Classical Studies (1 papers)

RELATED SUBJECTS: *Philosophy, History, Sociology, Anthropology*

Shaukat, Muhammad Awais and Humaira Ahmad. "A Historical Survey of Evolution in the Concept and Status of "Man" Greek to Modern Times." *Journal of Islamic Thought and Civilization* 10, no. 1 (2020): 235-254. [doi:10.32350/jitc.101.13]

➔ **See Abstract:** *Anthropology* **[Page 15]**

Cognitive Science (2 papers)

RELATED SUBJECTS: *Arabic Language and Literature, Art History, Islamic Art, Aesthetics, Islamic Studies*

Ghadheb, Mohammed Radhee, Oday Abdulhameed Majeed, and Furat Jamal Hassan. "Undermining the Familiar and Embodiment Content in Arabic Calligraphy." *Journal of Islamic Thought and Civilization* 13, no. 1 (2023): 47-58. [doi:10.32350/jitc.131.04]

➔ **See Abstract:** *Aesthetics* **[Page 3]**

Khan, Sardaraz and Roslan bin Ali. "Argument is War Metaphor in the Qur'an." *Journal of Islamic Thought and Civilization* 10, no. 1 (2020): 66-86. [doi:10.32350/jitc.101.04]

ABSTRACT: This paper investigates the experiential basis of the concept of 'argument' in the language of the Holy Qur'an in order to explore the cross-era dimensions of war as the source domain for argument. Conceptual metaphor approach has been applied to the data collected from the Holy Qur'an through the technique of topical words to find out metaphor themes of argument. The findings reveal that ARGUMENT IS WAR metaphor is missing in classical Arabic of the Holy Qur'an. However, the concept of argument is framed by other metaphors such as container schema, objects, and personification. It also serves as source domain for the invocation to Allah SWT. The findings also show that language has an intrinsic function in metaphor comprehension. The paper suggests further research of classical Arabic literature to make some definite theoretical conclusions on ARGUMENT IS WAR metaphor, and to explore more basic conceptual schemas in cross-era languages.

Colonial Studies (2 papers)

RELATED SUBJECTS: *History, Sociology, Religious Studies, Anthropology, Islamic Studies*

Gull-i-Hina and Gul-i-Saba. "Taubat-un-Nasooh: Religious implications among families of 19th century Ashrafia of colonial India." *Journal of Islamic Thought and Civilization* 3, no. 2 (2013): 44-60. [https://journals.umt.edu.pk/index.php/JITC/article/view/45]

➔ **See Abstract:** *Anthropology* **[Page 9]**

Momen, Abdul, Mansoureh Ebrahimi, and Kamaruzaman Yusoff. "British Colonial Education in the Indian Subcontinent (1757-1858): Attitude of Muslims." *Journal of Islamic Thought and Civilization* 14, no. 1 (2024): 17-39. [doi:10.32350/jitc.141.02]

ABSTRACT: This article investigates the British colonial education imparted in the Indian Subcontinent during the priod 1757-1858, keeping in view the Muslim perspective. The objective is to comprehend the complex and diverse ways in which Muslims responded to British education throughout the colonial era, which were influenced by revolutionary and reactionary movements ignited by British domination. Muslims developed a complicated relationship with colonial education as a result of tensions heightened by the repression of indigenous concerns and the disregard for the acquisition of Islamic values. This study aims to comprehend the purpose of British education in the Indian subcontinent, analyses competing Muslim ideologies surrounding colonial education, uncovers factors influencing Muslim attitudes toward education during the British rule, and also analyses the differences in how different groups of Muslims responded to British education throughout British colonialism. For this purpose, this study uses a qualitative research methodology to investigate historical sources and determine the factors contributing to the hostile and defensive views of Indian Muslims regarding colonial education. The findings demonstrate the complex effects of British colonial policies, underlining the conflicts brought about by the disregard for Islamic knowledge and the fallout from the Sepoy Revolution. The study depicts varying responses to western education and competing ideologies among Muslims in India and underscores the significance of placing Muslim views in the larger sociopolitical context of colonial India. It also emphasises how critical it is to comprehend Muslim viewpoints on colonial education to dispel myths and promote a nuanced awareness of the historical legacies that continue to influence educational practices in post-colonial cultures.

Communication (8 papers)

RELATED SUBJECTS: *Islamic Studies, Sociology, Media Studies, Religious Studies, Political Science*

Iqbal, Zafar, Fazal Rahim Khan, and Haseeb ur Rehman. "The "Innocence of Muslims" in the US Media: An Analysis of the Media Discourses on Islam and Muslims." *Journal of Islamic Thought and Civilization* 10, no. 1 (2020): 107-135. [https://journals.umt.edu.pk/index.php/JITC/article/view/643]

ABSTRACT: The release of trailer of 'Innocence of Muslims' generated a huge debate on free speech, hate speech and the representation of the Muslims and Islam in the Western media. This paper investigates these issues in detail by taking instances from the mainstream US print media. Some other interesting debates in the mass media like the identification of the filmmaker and denigration of the Muslims and Islam in historical context have also been undertaken in the paper.Discourse theory and social construction of reality by Schutz (1976) and Berger and Luckmann (1991) have been applied as theoretical framework to evaluate the relationship between mass media and social construction of reality, and to see as how the US mass media constructed the reality about the movie (trailer). Three major aspects were selected for analysis; viz., filmmaker(s) and their associates, issues concerning freedom of speech and expression, and the representation of the Muslims' protesting against the YouTube clip and the ensuing violence in some Muslim countries.

Jamil, Muhammad Yousaf. "Islamic Perspective of Leadership: A Role Model for Today's CEOs." *Journal of Islamic Thought and Civilization* 5, no. 2 (2015): 24-45. [https://journals.umt.edu.pk/index.php/JITC/article/view/297]

ABSTRACT: The concept of leadership can be approached thorough various points of views including administrative, army, community and spiritual or from businessperspectives. The author discusses the concept of Leadership as observed through literature survey about the Leadership qualities of our beloved HolyProphet Hazrat Muhammad (SAW) and his Sahaba (R.A). This paper aims to provide an analysis of a religious aspect of Leadership and its importance in thelives of every Leader especially Chief Executive Officers (C.E.Os). This paper discusses key attributes needed in an effective Leader from Islamic perspectiveand how these attributes can be made part of the practical lives of today's leaders like CEOs. The key word "lead" means "to show the pathway". The leader can drive persons forward with a vision to

accomplish the common objectives. A true leader must have some universal inevitable characteristics such as self-confidence, trustworthiness, communication skills, compassion, hopefulness, promising, far sightedness, Passion / Truthfulness, Humility, emotional quotient, Problem solver, Delegating the authority, appraising, training, Succession Management and so on. This paper also addresses at length about the examples taken from Quranic verses and the life of our beloved Holy Prophet (SAW) and the practical examples taken from some of the renowned business empires of the world. Combining all the three sources, at the end of the paper, the author proposes a conceptual framework for an effective leader which can be set as a role model for today's Chief Executive Officers etc. Objectives of this study are firstly, to define the key attributes of leadership derived from the Holy Prophet (SAW), the sahaba and the Quran. Secondly, to propose a conceptual framework for an effective leader and can be set as a role model for C.E.O's.

Kerim, Shamshadin, Maxat Kurmanaliyev, and Yershat Ongarov. "Social Networks as a Tool for Islamic Preaching." *Journal of Islamic Thought and Civilization* 15, no. 1 (2025): 44-58. [doi:10.32350/jitc.151.03]

ABSTRACT: In Kazakhstan, social media platforms play a significant role in the dissemination of Islamic teachings. Therefore, the current study aimed to explore the utilization, integration, and significance of these social networks in helping advance the Islamic values within the context of Kazakhstan. The study sought to analyse the evolution and modernization of traditional religious messages, key development pathways, content characteristics, unique traits, presentation formats, and the engagement of prominent figures during the digital age. Preaching Islam through social media is rapidly growing, with evolving topics and shifting content, reflecting ongoing refinement of strategies. To broaden their reach and captivate audiences, preachers hone diverse techniques and increasingly incorporate psychological support, guidance, goal-setting, and motivational themes into their discussions. Social media platforms foster individual religious figures to enhance their visibility and expand their follower base, spurring competition and encouraging the rise of religious influencers. The online prominence of these preachers often serves charitable causes as well as commercial interests. The burgeoning role of social networks in promoting Islam in Kazakhstan is noteworthy. This is because it possesses significant potential to shape religious socialization and influence the development of Islamic beliefs and perspectives.

Khan, Aijaz Ahmad. "The Offensive Depictions of Prophet Muhammad (SAW) in Western Media and its Consequences." *Journal of Islamic Thought and Civilization* 4, no. 1 (2014): 45-61. [https://journals.umt.edu.pk/index.php/JITC/article/view/49]

ABSTRACT: The controversies and provocations generated by the West and its media over depictions of Prophet Muhammad (SAW) are not only related to recent caricatures or cartoons but are also about the display of historical artwork. Recently, many Western organisations, newspapers, magazines, social networks and even websites organised seminars and events like the cartoon "Everybody Draw Mohammed Day!" to hurt and provoke the Muslim world. Muslims believe that visual depictions of all the Prophets should be prohibited and are particularly averse to visual representations of Prophet Muhammad (SAW). The key concern is that the use of images can encourage idolatry. Islam does not allow the depictions of Prophet Muhammad (SAW); to do so goes against the faith of the Muslims and hurts their emotions. This article will focus on providing an analysis of the distorted images, fabricated views, and overgeneralizations which typically characterize Western representation of the Prophet (SAW) of Islam with reference to some particular incidents, chiefly the Charlie Hebdo controversy, Danish newspaper, controversial movie Innocence of Muslims, animated films and social networks. This analysis comprises of works by both Western and Muslim thinkers; it also includes biased and moderate/ fair views depicted in the Western media.

Melhim, Muhammad Husni Abu, Yousef Mohammed Al-Shurman, Fatima A. Zainelabdin, Yasser Ahmed Rabab'a, Rihab A. BaniSaeed, and Mahmoud Ali Rababah. "ISIS' Miscontextualization of Hadith through the Strategic Linguistic Propaganda: A Socio-political Analysis." *Journal of Islamic Thought and Civilization* 13, no. 1 (2023): 89-102. [doi:10.32350/jitc.131.07]

ABSTRACT: ISIS has used language propaganda to further its sociopolitical objectives and defend its harsh behavior through the miscontextualization of hadith. This study uses linguistic stylistics to demonstrate the language used in ISIS's magazine "Dabiq," which made piecemeal usage of hadith (Prophet Muhammad's sayings) to justify its actions. To do so, the study first thematizes the hadiths that ISIS reported. It then points out the silences (by "silences," we mean important hadiths that are missing from ISIS's discourse) involved in ISIS's discourse concerning these themes, in which the critical hadiths are absent from ISIS's discourse as they emphasize lessons and teachings other than those that ISIS propagates. The results revealed that ISIS used two hadiths to celebrate its role in what they consider the revival of the Khilafah, four hadiths to portray itself as the Jihadist organization that most

imitates Imamah, two hadiths to reinforce violent Jihad as the spearhead of its Minhaj (way or path), and one hadith to call for Hijrah in its territories. The study revealed ISIS's preference for particular themes in hadith over others; thus, the study gives voice to those hadiths that are absent from ISIS's discourse, where the hadiths directly related to the thematic areas involved in ISIS's speech are unavailable.

Saeed, Muzammil. "Newspapers and Dynamics of Religious Communication: The Test Case of Sufi News." *Journal of Islamic Thought and Civilization* 11, no. 1 (2021): 201-216. [https://journals.umt.edu.pk/index.php/JITC/article/view/1079]

ABSTRACT: Religion and the print media are two powerful motivators and sources of meaning, information and culture, and their relationship has been there seen since 19th century with the advent of industrial revolution. This research aims to analyze the portrayal of Sufism in the print media by investigating features of Sufi news stories of Urdu newspapers. For this purpose, this study applied qualitative approach to investigate news writings of national newspapers published from the city of saints, Multan. To provide a comprehensive overview, this study has analyzed news stories printed on the occasions of death anniversaries of prolific Sufi saints in four leading newspapers, Jang, Nawa-i-Waqt, Express and Khabrain, to contribute to the contemporary studies of religion and the print media. Probing the dynamics of religious communication, the study found the holy sketch of Sufi saints that portrayed them as great Muslim and spiritual mentors, and a heart of love and religious harmony. Their path and ideologies were recognized as the sources of inspiration for eternal success. The newspaper writings stated that Sufis are the treasures of the divine grace, wisdom and spiritual knowledge whose teachings address the love of God and Prophet Muhammad (SAW), the concept of piety, humbleness, pardon, the uncertainty of the world, and optimism. In this background, this research, with its results, is an important addition for a better understanding of the association of religion and media.Keywords: Sufi saints, Sufism, Islamic mysticism, Urdu Newspapers, Media and Religion, Multan

Waheed, Saima, Noshina Saleem, Ayesha Riaz, and Seemab Far Bukhari. "Islam and Myths about Family Planning: The Impact of Greenstar Media Advertisement Campaign on the Mindset of the Rural Dwellers of Pakistan." *Journal of Islamic Thought and Civilization* 10, no. 1 (2020): 332-347. [doi:10.32350/jitc.101.18]

ABSTRACT: Religious guidance in Islam is derived primarily from the Holy Qur'an and Sunnah. For cases not discussed in the Holy Qur'an, Muslims refer to ijtihad and ijma, that is, they strive to find solutions for the existing problems by reinterpreting Islamic decrees while utilizing the ultimate superintendent sources (Holy Qur'an and Sunnah) and seek consensus. The study aims to investigate the effects of Greenstar media advertisement campaign on the mindset of the rural dwellers of Pakistan through selective exposure technique. Greenstar marketing tends to educate the rural populace about population control and guides them about different birth control methods, such as contraceptive pills. The researchers carried out a survey with a sample of 200 respondents, out of which 100 were male and 100 were female. Data was collected by providing two questionnaires to take sample from different age groups developed on a five point Likert scale. The results of the study highlighted that regardless of exposure to Greenstar media advertisement, rural men still showed a rigid attitude towards using these products (p value = 0.000). On the other hand, rural women considered local midwives more knowledgeable and expert about the matter at hand (p value = 0.002) and were reluctant towards using Greenstar products that were advertised on the mainstream media due to the pressure of their husbands (p value = 0.000).

Zadi, Kashif Imran, Muhammad Ali, Muhammad Waqas Gujjar, and Muhammad Khabeer Khalid. "Rethinking Freedom of Expression in Light of the Emerging Sacredness of Social, Cultural, and Political Values." *Journal of Islamic Thought and Civilization* 13, no. 2 (2023): 258-271. [doi:10.32350/jitc.132.17]

ABSTRACT: Religion has always been considered to be sacred, perhaps the most sacred of all, and maybe the only sacred occurrence that exists among other 'well-respected phenomena' in many societies. In recent times, "the religion" has experienced a decline in influence, and its sacredness is not as pronounced as it once was, particularly in Western countries. Though, the phenomenon of religion is getting weaker with the passage of time, it does not mean that the element 'sacred' is also getting weaker. Every society has its own values which are sacred for that particular society. The notion of blasphemy is linked to the sacred, and since religion was once the utmost sacred entity, it was closely tied to religious beliefs. After the emergence of the nation-state in the 20th century, different political ideologies and cultural aspects of life became more influential and somehow were considered sacred. Thus, the idea of blasphemy cannot only be associated with religion, especially when new phenomena have replaced religion as the most sacred subject in society. The right of freedom of expression is closely associated with the act of blasphemy. This right is not absolute in

nature. There are certain limits and boundaries which vary from society to society and should be kept in mind while exercising this right. The right of freedom of expression is meant to have a positive impact rather than ridiculing the established sacred.

Communication Studies (5 papers)

RELATED SUBJECTS: *Sociology, Religious Studies, Media Studies, Journalism, Islamic Studies*

Fallatah, Hamed Othman, Mohd Al'ikhsan Bin Ghazali, Ahmad Shehab, and Nurazmallail Bin Marni. "The Impact of Rumors in KSA and its Resolution as Stated in Hadith." *Journal of Islamic Thought and Civilization* 11, no. 1 (2021): 439-452. [https://journals.umt.edu.pk/index.php/JITC/article/view/1537]

ABSTRACT: The danger of rumor-mongering became familiar since Adam was expelled from Al-Jannah (Paradise). This led the researcher in this study to evaluate the position of people with regards to rumors and its effect on the society. This research adopted the typical approach to investigate the Prophet's traditions on rumors from the nine basic collections of hadith and analyze their texts to bring out the negative religious, social and economic effects of rumors on the individual and society. Also, this research used the questionnaire as one of the quantitative approach tools to attain precise results in the study that was conducted on Saudi Arabia by selecting several random samples to whom the questionnaires were distributed, and feedback was collected. (97%) of the total feedback collected was suitable for analysis. However, the questionnaire contained the aspects such as position of people regarding rumors and effect of rumors on the individual and society religiously, socially and economically. The study concluded that there are few numbers of people who pay attention to spreading every news they hear or read without verification. In the study, the researcher also discussed the religious, social and economic effects of rumors on the individual and society and it became clear that rumors affect the individual religiously, socially and economically at a (very low level). Also, the recommendations including: to conduct a careful and specialist study of this subject, to generalize the teachings of the dangers of rumor mongering in order to curtail it and to establish a specialized body to fight rumormongering.Keywords: Rumors; Individual & Society; Prophet's traditions; KSA; Rumormongering

Gokaru, Shuaibu Umar, Mohd Roslan Mohd Nor, Faisal Ahmad bin Abdul Hamid, Youcef Benselah, Mustaffa Abdullah, and Abdul Karim bin Ali. "Hate Speech in Nigerian Politics: An Islamic and Christian Perspectives." *Journal of Islamic Thought and Civilization* 13, no. 2 (2023): 309-323. [doi:10.32350/jitc.132.20]

➔ **See Abstract:** *African Studies* **[Page 4]**

Tariq, Muhammad, Zafar Iqbal, and Fazal Rahim Khan. "Construction of Islam and the Muslims in the USA: Evidence from Print Media." *Journal of Islamic Thought and Civilization* 11, no. 2 (2021): 146-168. [https://journals.umt.edu.pk/index.php/JITC/article/view/787]

ABSTRACT: The US media features a negative rhetoric against the Muslims by posing them as a threat to the West. This article/study aims to explore how the US media constructs the image of Islam and the Muslims for the viewers. It also aims to analyze the perspective of the US writers about Islam and the Muslims. The paper analyzes 2,523 articles, descriptive of Islam and the Muslims and published in the US press from January to March 2017. It explores and describes the level to which the negative words and metaphors are used in the leading articles, which eventually constructs a negative image of the Muslims and Islam among the US citizenry. This negative portrayal by the US media points to the emergence and evolution of the patterns of representation of Islam, which are constitutive of an existential threat image. The study recommends the analysis of all media actors who speak / write about Islam and the Muslims at a broader level to understand the problem in its true perspective/essence with an aim to explore its prognostics.Keywords: Islam, Muslims, Islamophobia, Terrorists, Terrorism

Umber, Salma and Muhammad Junaid Ghauri. "Representation of Islam and Muslims in the Australian Newspapers: Exploring the Predominant Discourses." *Journal of Islamic Thought and Civilization* 10, no. 2 (2020):. [doi:10.32350/jitc.102.08]

ABSTRACT: This paper is an endeavor to explore the predominant discourses in the editorial representation of Islam and Muslims by selected Australian newspapers from November 01, 2016 to March 31, 2017. Making use of the lexicalization and ideological square strategies proposed by Teun A. van Dijk, the researcher examined the editorial coverage of two Australian newspapers namely The Age and The Australian. According to the results, the editorial discourse regarding Islam and Muslims in both dailies was entirely opposite to each other. The Australian portrayed Islam and Muslims negatively by producing a 'securitized' and 'Othered'

image of 'Them', within and outside Australia's boundaries. On the contrary, The Age created a significant 'counter discourse' on Islam and Muslims by portraying them positively and as victims. The explicit impact of right-left ideological lines of the selected newspapers was found evident in their editorial discourses regarding Islam and Muslims.

Warrich, Haseeb-ur-Rehman, Jamal ud Din, and Rooh ul Amin Khan. "A Stereotypical Approach towards Muslim and Islam in Australian Press: Framing Analysis of Daily Telegraph and Daily Courier Mail." *Journal of Islamic Thought and Civilization* 11, no. 2 (2021): 169-185. [https://journals.umt.edu.pk/index.php/JITC/article/view/1136]

ABSTRACT: Framing of the Muslims and Islam has been a debatable/is a contentious area of interest for researchers. This study is designed to analyze the approach of the Australian press towards the Muslims and Islam when it covers the terrorist incidents in Australia and in other part of the world, especially in the western countries. The news related to terrorist incidents and activities published during a six-month timeframe, that is, from October 2016 to March 2017, in two popular newspapers namely The Daily Telegraph (leaning towards the Liberal Party) and The Courier Mail (right-centered newspaper in its nature) was thoroughly analyzed. The major objective was to know how these newspapers frame the Muslims and Islam in their news contents when the issue of terrorism is under discussion. Despite the different political leanings of the selected newspapers, their approach towards the Muslims and Islam was found to be similar as both the dailies framed the terrorism related stories in a way to associate the Muslims and Islam with terrorism.Keywords: Hijab, Islamophobia, Terrorist attacks, The Courier mail, The daily telegraph

Community Development (2 papers)

RELATED SUBJECTS: *Sociology, Religious Studies, Cultural Studies, Anthropology, Political Science*

Jayadi, Suparman. "Harmony in Diversity: Exploring Religiosity Cohesion Among Muslim, Hindu, and Buddhist Communities in North Lombok, Indonesia." *Journal of Islamic Thought and Civilization* 15, no. 1 (2025): 261-276. [doi:10.32350/jitc.151.15]

→ **See Abstract:** *Anthropology* **[Page 11]**

Saebani, Beni Ahmad and Mohammad Taufiq Rahman. "From Outsider to Engagement: The Transformation of a Puritanical Islamic Organization through Government-Led Religious Moderation Initiatives." *Journal of Islamic Thought and Civilization* 15, no. 1 (2025): 277-295. [doi:10.32350/jitc.151.16]

ABSTRACT: This article explores the complex dynamics between state-led moderation efforts and the lived experiences of adherents of strict religious doctrines, examining opportunities for dialogue and potential challenges that arise in navigating this complex landscape. By focusing on the specific case of the Islamic organization of Persis (Persatuan Islam or Islamic Unity) in Indonesia, this research aims to explain the process of enhancing social cohesion, identity formation, and transformative change in responding to state policies. Through a combination of ethnographic observations, interviews with key stakeholders, and archival analysis, this article seeks to understand how the leaders of the organization maintained strict adherence to Islamic principles while engaging with diverse populations and addressing contemporary challenges. Questions about the intersection between religious practice and state policy, organizational resilience, and adaptive governance models guide this inquiry. Ultimately, this investigation contributes to a richer understanding of how Islamic organizations develop over time, balancing continuity with innovation in achieving their missions and, in the process, perhaps adopting state policies.

Comparative Literature (1 papers)

RELATED SUBJECTS: *Islamic Studies, Philosophy, Religious Studies, Psychology*

Hanna-e-Kalbi and Tahira Basharat. "A Comparative Study of the Personality Formulates of Ghazali and Freud." *Journal of Islamic Thought and Civilization* 10, no. 2 (2020): 223-242. [https://journals.umt.edu.pk/index.php/JITC/article/view/755]

ABSTRACT: This research is a comparative study of the types of nafs and the types of personality described by Ghazali and Freud, respectively. Types of personality described by Ghazali are al-nafs al-ammara, al-nafs al-lawwama and al-nafs al-mutma'inna. The types of personality according to Freud are id, ego and super-ego. Other faculties that help in training or shaping the types of nafs are rooh (soul), qalb (heart), and aql (mind). They also play a vital role in the functioning of id, ego and super-ego. This article defines the above mentioned types of personality presented by both Ghazali and Freud. It also discusses their functions encompassing their differences and similarities and strives to find out if they complement each other. It was

found that there is much similarity in both types of personality formulates. Id and nafs ammarah are the same, while nafs lawwama was found to be comprising both ego and super-ego. However, the concept of nafs mutma'innah is found only in Islamic theology.Thematic and comparative study methods of qualitative research were used in this research. This is a literature based study. Ghazali's study is based on the Qur'an and Sunnah. Hence, Ihya' 'Uloom-id-Deen and The Ego and The ID remain the major sources of this study.

Comparative Politics (4 papers)

RELATED SUBJECTS: *Islamic Studies, Political Science, History, Middle Eastern Studies, Law*

Amin, Muhammad and Neelam Bano. "Implications of Ali Shariati's Political Thought for Iranian Revolution." *Journal of Islamic Thought and Civilization* 5, no. 2 (2015): 56-67. [https://journals.umt.edu.pk/index.php/JITC/article/view/299]

ABSTRACT: Dr. Ali Shariati emerged on the intellectual horizon of Iran in the 1970's as a political activist. His political ideas are also considered as a forerunner for the Islamic revolution for having strong resonance within the Iranian society even now. This paper aims at shedding light by critically commenting on how he transformed the political thought of the Iranian people, particularly the youth, who brought about the Iranian revolution. Based on reviewing his political thought in the Iranian context, it is concluded that Shariati declared that the self aware academic should strive to achieve such a revolutionary state where any form of imperialism, exploitation and capitalism find no place. It would end poverty, develop the economy and set up a society that is dynamic, just and classless.

Obalowu, Issah Abeebllahi and Adibah binti Abdul Rahim. "The Concept of Al-Hakimiyyah and its Divergence from the Concept of Sovereignty: An Analysis of Mawdudi's and Sayyid Qutb's Ideas." *Journal of Islamic Thought and Civilization* 11, no. 2 (2021): 87-103. [https://journals.umt.edu.pk/index.php/JITC/article/view/1348]

ABSTRACT: The concept of al-hakimiyyah is a scholarly topic among different categories/discussed and debated by various types of researchers, globally. The term al-hakimiyyah was pronounced and brought into the Islamic and western dictionaries by Sayyid Abu 'Al Mawdudi and theoretically developed by Sayyid Qutb. Sovereignty is the common and general word/term that is always used as the English word for/substitute for al-hakimiyyah. Thus, many researchers have analyzed al-hakimiyyah based on the concept of sovereignty found in the western perspective, which has led to some misconceptions regarding the concept. So, this paper intends to address the concept of al-hakimiyyah in the discourse of Abu 'Al Mawdudi and Sayyid Qutb and its divergence from the concept of sovereignty found in the western perspective. Qualitative approach was employed in this research to collect the data from different sources and analyze it accordingly in order to determine the areas of difference between both the concepts. The findings revealed the difference between these two concepts in terms of their literal and contextual meanings. Likewise, it was revealed that the concept of al-hakimiyyah has some connotations which the western concept of sovereignty does not have. To summarize, the concept of sovereignty in the western perspective does not represent fully the concept of al-hakimiyyah as manifested by Sayyid Abu 'Al Mawdudi and Sayyid Qutb.Keywords: Al-Hakimiyyah, Sovereignty, Legislation, Politics, Western political system

Shahzad, Asad and Irfan Muhammad. "Iqbal's Spiritual Democracy and Habermas's Deliberative Democracy: A Comparative Study." *Journal of Islamic Thought and Civilization* 14, no. 1 (2024): 137-152. [doi:10.32350/jitc.141.09]

ABSTRACT: The current study is written in the context of the civilizational dialogue between the West and the Muslim world with reference to Jurgen Habermas and Muhammad Iqbal's political views. It explores the congruence and contrasts between Habermas's discourse theory of democracy or deliberative democracy and Iqbal's theory of spiritual democracy. This research strives to find out the extent to which the core values of Habermas's theory and that of Iqbal's are compatible. For Habermas, the core values of social order are liberty and equality, whereas Iqbal upholds liberty, equality, and solidarity. It has been investigated whether they both mean the same phenomena by the same terms or not. For Habermas and Iqbal, democracy is the best form of government but neither one is satisfied with the existing democratic practices. In principle, they accept democracy as the best political system. The research paper also sheds light on the historical and cultural influences that have shaped the political ideologies of both Habermas and Iqbal, considering the impact of Western Enlightenment ideals on Habermas and the role of Islamic jurisprudence and spirituality in shaping Iqbal's democratic theory. Through critical analysis, this study aims to deepen the understanding of complexities inherent in the dialogue between Western and Muslim civilizations and offers insights into potential avenues for collaboration in political theory and practice.

Zhanat, Aldiyarova, Nurgul Tutinova, Zatov Kairat, Seifullina Galiya, Bagasharov Kudayberdi, and Mussabekov Maxat. "Peculiarities of Kazakhstan and Malaysia in View of the Relationship between State and Religion." *Journal of Islamic Thought and Civilization* 13, no. 1 (2023): 75-88. [doi:10.32350/jitc.131.06]

→ **See Abstract:** *Anthropology* **[Page 17]**

Comparative Religion (11 papers)

RELATED SUBJECTS: *Theology, Religious Studies, Islamic Studies, Philosophy, History*

Ain, Ayesha Qurrat ul. "Wilfred Cantwell Smith's Concept of Religion: An Islamic Appraisal." *Journal of Islamic Thought and Civilization* 11, no. 1 (2021): 258-279. [https://journals.umt.edu.pk/index.php/JITC/article/view/1028]

ABSTRACT: In the vein of many Western scholars of comparative religions, Wilfred Smith also realizes the difficulty implicated in defining religion but he is unique in daring to call for discarding religion, arguing that the concept is inadequate. According to him, the inadequacy of the concept leads to the intellectual dilemma of the relation between many religious traditions and the One Ultimate Reality, the historical change and abiding truth, the world and God. The solution to such a dilemma is to revise the categories of intellectual discourse in the field of theology/religious studies and move towards a better alternative. These alternatives should aim to depict human religious life in a more adequate and universal way. Hence, Smith suggests splitting the esoteric and exoteric dimensions of religion and proposes for them the categories of faith and cumulative tradition respectively. Primarily, this research seeks to explore the significance of Smith's critique of religion as well as the practicality and utility of the alternative categories i.e., faith and cumulative tradition in the modern global scenario from an Islamic perspective.Keywords: Smith's concept of religion, Unity and diversity, Faith and cumulative tradition, Religious pluralism, World theology

Al-Ghananeem, Eman Mohammed. "Exploring the Main Similarities Between the Concept of Divinity and Eastern Beliefs among Hinduism, Buddhism and Taoism." *Journal of Islamic Thought and Civilization* 12, no. 2 (2022): 74-87. [https://journals.umt.edu.pk/index.php/JITC/article/view/2365]

ABSTRACT: This study will seek to attempt to discuss the concept of divinity in eastern beliefs, especially (Taoism, Hinduism, etc.), and then identify the similarities between the latter beliefs in relation to this concept. The goal of this paper is to find out the reasons why Eastern beliefs strayed from the worship of God and how they developed their concept of divinity. This research is very important because it provides information on the prevailing beliefs in India and China, which believe in the plurality of deities, the worship of ancestors from fathers and grandfathers, the sanctification of the forces of nature, and the practice of spiritual worship to reach the stage of union from God as they believe. This study focuses on answering the questions: Is the concept of divinity unified in eastern beliefs? The study used both the inductive and the deductive method by relying on the mother of books of eastern beliefs like the book of Tao. The most important findings of the study are that the philosophical and moral eastern religions prevailing in India and China are not based on belief in the monotheism of divinity. The study also showed that Eastern beliefs meet in a plurality the gods, and gradually and passed through stages in the search for the god that meets their needs, they worshiped the forces of nature, totem, man, and others, and practiced magic, sorcery, astrology, and other manifestations of polytheism.Key words: Buddhism, Confucius, Divinity, Eastern beliefs, Hindus

Ali, Ali A Rahim. "The Concept of Shari'a Revisited." *Journal of Islamic Thought and Civilization* 13, no. 2 (2023): 16-28. [https://journals.umt.edu.pk/index.php/JITC/article/view/4773]

ABSTRACT: Shari'a is considered as a central concept in Islam. The wide range of Islamic aspects covered by this term has led some scholars to argue that Shari'a and Islam have become synonymous terms. The terminological obscurity is further increased by the dual nature of Shari'a, where divine and mundane dimensions are both present. Moreover, the implications of this obscurity are observable in the ongoing debates about the changeability of Shari'a. Therefore, the current study attempted to demystify how a central concept in Islam, such as Shari'a, is so vaguely defined. It also examined different factors that contributed to this vagueness, for instance, terminology, history, and politics. However, the focus of the study remained most importantly on the dual nature of Shari'a, stemming from a desideratum for divinity and the inevitability of human agency. This obscurity has practical implications, for instance, the classification of banks' interest as riba (usury). However, a more general implication is the degree of flexibility in Shari'a, since changeability is proportional to the degree of divinity. Muslims need to have a clearer idea of what Shari'a is, to have substantial relevance in modern times.

Ghazanfar, S. M.. "CIVILIZATIONAL CONNECTIONS: EARLY ISLAM AND LATIN-EUROPEAN RENAISSANCE." *Journal of*

Islamic Thought and Civilization 1, no. 2 (2011): 1-34. [doi:10.32350/jitc.12.01]

ABSTRACT: The paper discusses four interrelated themes. First, there is a description on the lost paradigm of Islamic connections to European Renaissance, followed by a discussion of evidence that this Renaissance depended crucially upon the intellectual armory acquired through prolonged contacts with early Islamic civilization. The influence of many Muslim scholars on Western Enlightenment also cannot be denied. The paper documents the influence of some key Islamic scholars such as Al-Kindi, Ibn-e-Sina, Al-Ghazali and in particular Ibn-e-Rushd, whose writings contributed hugely to the European Enlightenment. This is followed by a discussion of the various sources of transmission of that intellectual armory that enabled Latin-Europeans to exit from the Dark Ages and contributed towards medieval Renaissance as well as subsequent Italian Renaissance.

Gul, Andleeb. "Current Trends of Muslim Academia in Comparative Religions." *Journal of Islamic Thought and Civilization* 7, no. 1 (2017):. [https://journals.umt.edu.pk/index.php/JITC/article/view/310]

ABSTRACT: Throughout the history of the study of religion or religions, many scholars had emerged and contributed to this vocation. Many international scholars; be them from the east and west, Muslims or non-Muslims; recognize Muslim scholarship in Religionswissenschaft (Religious Studies). In sum, comparative study of religions is regarded as one of the great contributions of Muslim's civilization to mankind's intellectual progress. Nevertheless, when referring to the popular works of Muslim scholars in this discipline, most people will refer to only some treatises with negligence to the great bulk of Muslim Heritage in Religionswissenschaft. Many approaches and styles are found in purposive treatises by Muslims in the field of Religionswissenschaft. Some of them are descriptive in nature; some are disputative, polemical and apologetic, which involve defending, refuting, and extensive criticism; while some others are analytical, involving serious studies of certain aspects of other religions. The treatises produced by Muslim scholars on other religions are not necessarily limited only to one particular style, for some of them employ different approaches. But despite of such a rich heritage Muslim thought in context of religious studies is currently stagnant. Main stream text and approaches in Muslim academia revolves largely around whether savage refutation or apologetic. Contemporary researches stands far away from the modern approaches and theories known in field of Religious Studies like those of Polymethodic Studies, Methodological Neutralism, Ethnographic approaches. The paper intends to explain the problem and suggest Muslim academia what steps to take, by presenting the analysis of its current trends and Muslim heritage in the field, to move forward in thought process in the field of Religious Studies coping up with the contemporary theories in academic as well as social context.

Hamid, Zubair. "Muslim Response to the West: A Comparative Study of Muhammad 'Abduh and Said Nursi." *Journal of Islamic Thought and Civilization* 4, no. 2 (2014): 1-8. [https://journals.umt.edu.pk/index.php/JITC/article/view/55]

ABSTRACT: During the 19th and 20th centuries, the entire world witnessed dynamic changes. Dramatic alterations such as the decline of the Ottoman Empire, colonization of Muslim lands, two world wars, divisions in the Muslim world and quest for unity, emergence of major ideologies like Communism, Capitalism, Materialism, and other political changes like the French Revolution affected the globe in general and the Muslim world in particular. These ideologies and philosophies earmarked the development of the Western world, which created imbalance and resulted in the socio-political and economic hegemony of the West on the rest of the world. With the intellectual and military domination of the West over the Muslim world, a process of taking over Western institutions for the benefit of the Muslim world commenced. Islam became a rallying point against these philosophies and hegemony. Many Muslim reformers and intellectuals worked to counter Western influence on Muslim institutions and ideas, which resulted in the emergence of various reform movements that arose from different parts of the Muslim world. While some reformers rejected the West at the outset, others advocated the West and still other reformers maintained a balance between the two. Notable among such Muslim thinkers and reformers were the Egyptian Muhammad 'Abduh (1849-1905) and the Turk Said Nursi (1876-1960), who left such an indelible imprint on Muslims minds that their ideas and thoughts are still reverberating in both the academic and public discourses. Since these two contemporary scholars witnessed the whole milieu of the changing Muslim world, this paper aims to analyze and compare their response to the West.

Hesova, Zora. "SCHELER AND GHAZALI: EXPLORATIONS OF THE FINALITY OF KNOWLEDGE BETWEEN EAST AND WEST." *Journal of Islamic Thought and Civilization* 1, no. 2 (2011): 89-102. [doi:10.32350/jitc.12.06]

ABSTRACT: The paper explores ways in which Islamic tradition in general, and Islamic philosophy in particular, contributes to a constructive rethinking of modernity in a dialogue between Western and Islamic

thought. In modern Western thought, ethics and rational speculation came to be largely disconnected. Knowledge is conceived as instrumental to human empowerment and reduced to naturalised representation and information management. Ethics and values become problematic as ethical motivation could not be satisfactorily rationalised in the modern context. A series of European thinkers consider this disconnection as a major flaw of modern consciousness and address the question of modern moral wilderness. In Islamic philosophy, as well as in the pre-modern European tradition, on the other hand, knowledge has always had an ethical goal. Knowing and ethical becoming are indissociable. The moral dimension of knowledge is grounded in a specific anthropology, an epistemic concept of practical and experiential knowledge and a teleological frame of thought. After exposing the problem, the paper will concentrate on the ethical dimension of knowing as it is expressed in the work of Abu Hamid al-Ghazali. In third part it will look at the different ways in which modern Muslim thinkers from diverse backgrounds -- Allama Iqbal, Mahdi Ha'iri Yazdi, Seyyed Hossein Nasr and others -- have sought to rehabilitate the traditional view of knowledge in modern terms. The paper will seek to characterise and analyse the multiplicity of approaches: metaphysical, analytical and traditionalist and show echoes of corresponding undertakings in Western philosophy.

Majeed, Shumaila. "An Analytical study of Bediuzzaman Said Nursi's Intellectual Development and Composition of Risale-i Nur (a Thematic Qur'anic Exegesis)." *Journal of Islamic Thought and Civilization* 10, no. 2 (2020):. [doi:10.32350/jitc.102.10]

ABSTRACT: The current study analyses Bediuzzaman Said Nursi's life and contributions. It presents a short description of his early life, education and dissatisfaction with the then prevailing education systems. This is followed by an analysis of his intellectual development due to rapidly changing circumstances. The paper also presents an insight into Nursi's representative work 'Risale-i Nur' through an analysis of its structure and methodology. This is significant because his intellectual development, due to changes in his circumstances, played an instrumental role in determining the style, method and objectives of Risale. Hence, the study of his intellectual development is imperative to understand the objectives of Risale. The findings of the paper revealed that Nursi's approach to reform the Muslim society was not stagnant. In the 'Old Said' phase, he attempted to neutralize the decline in Muslim community through sociopolitical reforms. The 'New Said' phase was marked by his efforts to strengthen belief, encounter anti-religious ideologies and detachment from politics. In the 'Third Said' phase, he again took interest in sociopolitical matters but it was limited to the theoretical realm with no practical involvement. The study also found that the structure of Risale, its treatment of subjects and its methodology are its distinguishing features. It consists of the elements well-suited to the needs of the time to save Islamic belief against the onslaught of atheistic ideologies. The current research was conducted using the qualitative approach. It is beneficial for academia in understanding the intellectual development of this great 20th century Turkish Muslim scholar.

Rakhmat, Aulia. "Religion and Reason in Contemporary Islamic Ethics: A Comparative Study of Syed Muhammad Naquib al-Attas and Taha Abderrahmane Thought." *Journal of Islamic Thought and Civilization* 13, no. 2 (2023): 134-151. [doi:10.32350/jitc.132.09]

ABSTRACT: The current research was based on a comparative study of the views of two prominent Islamic intellectual figures, namely Syed Muhammad Naquib al-Attas and Taha Abderrahmane regarding the position of reason and religion in contemporary Islamic ethics. As library-based research, the current study applied a comparative and textual analytical method to study the primary sources obtained from al-Attas' and Taha's works as well as supplemented by secondary sources from journals and books that are relevant to the topic of discussion. This study concluded that the difference between them was more obvious than the similarities. Through a philosophical lens of virtue ethics, al-Attas viewed ethics as an endeavor to cultivate and refine one's character and spirit by honing the key virtues, wisdom, courage, temperance, and justice, guided by the practical reasoning informed by the overarching influence of theoretical reason. Meanwhile, Taha rejects virtue ethics because for him to limit human actions to only a few elements of virtue cannot be justified since humans are ethical creatures who produce limitless actions. Through the conception of supported reason, which combines theory, praxis, and living experience, he strives for comprehensive ethics based on Sufi approach. However, they share the same opinion that in ethical decisions, the reason is dependent on religion, which they elaborate on through their respective arguments.

Ridwan, Ahmad Hasan, Mohammad Taufiq Rahman, Yusuf Budiana, Irfan Safrudin, and Muhammad Andi Septiadi. "Implementing and Interpreting Fazlur Rahman's Islamic Moderation Concept in the Indonesian Context." *Journal of Islamic Thought and Civilization* 12, no. 2 (2022): 58-73. [https://journals.umt.edu.pk/index.php/JITC/article/view/2407]

ABSTRACT: Although, Indonesians are known as the most 'tolerant' nation   but the radical turn

of events over the period of time has transformed their religious tolerance into extremism. Therefore, several movements have started to alter Indonesia's Islamic model into a one more compatible with that of the Arab world. These are not social conflicts but could become reason of provoking different social conflicts. It has been claimed that these social conflicts occur because Indonesia has followed westernization, Christianization, secularism, liberalism and the unfair attitude of the West in the Middle East conflicts, especially between Palestine and Israel. The majority of Indonesians are Muslims therefore, democratization is studied thoroughly using a religious moderation theory in the context of Islamic religion and religious doctrine This study aims to discuss Fazlur Rahman's double movement hermeneutics as an Islamic moderation concept by using   Qur'anic references. This moderation concept could be applied to the Indonesian context. A bibliographical survey and an interpretive method have been employed to reveal a specific nature of religious moderation, which prohibits Muslims from taking an extreme stance about religious provisions. Moderation is not limited to religious attitudes but includes all aspects of life. Therefore, this study implicates that if Fazlur Rehman's Islamic moderation concepts are practiced comprehensively in Indonesia then social harmony would prevail as a social phenomenon.Keywords: Islamic doctrine, Religious moderation, Tafsir, Verse of the Qur'an

Yusuf, Jibrail Bin and Hassan Shakeel Shah. "Eternity of the Word of God: Exploring a Common Theme in Judeo-Christian and Muslim Theological Discourse." *Journal of Islamic Thought and Civilization* 13, no. 2 (2023): 335-353. [doi:10.32350/jitc.132.22]

ABSTRACT: Emerging religions typically lack an established theology initially. Their theology develops gradually; and Islam exhibits traces of influence from earlier belief systems. Therefore, some novel concepts in Muslim theology emerged through the contributions of converts from other faiths. The second and third centuries AH were the formative periods, after which thought degenerated into a split of hairs. Religion was in a ferment, which brought in many strange ideas. Nonetheless, some Muslim scholars disagree that even Judaism and Christianity had some influence on certain Muslim worldviews. Focusing on the doctrine of eternity of the Qur'an, this paper finds out the extent to which not only Judaism and Christianity but even Greek philosophical principles had some influence on certain Muslim beliefs. The methodology was historical reasoning and analysis of facts in Greek, Judaism, Christianity, and Islam. The aim is to go beyond the semantic surface into the inner reaches of these traditions to see exactly where the notion of scriptural eternity is anchored. The paper draws attention to the fact that examining the theories about the Qur'an in the light of inter-textual reasoning with the bible and pre-biblical literature produces interesting data for the Islamic theology of inclusivism although cross-cultural nexus with certain theories about the Qur'an and Islam in general is rejected by Muslim researchers. The paper revisits the debate and traces the origin of the doctrine arguing that it has possible connections with Greek and Judeo-Christian beliefs. It also appraises some of the arguments of the principal theological groups that defended or refuted the doctrine, respectively.

Computer Science (3 papers)

RELATED SUBJECTS: *Islamic Studies, Sociology, Psychology, Criminology, Linguistics*

Erdogan, Halide. "Dark Side of the Web in the Context of Online Radicalization." *Journal of Islamic Thought and Civilization* 13, no. 1 (2023): 34-46. [doi:10.32350/jitc.131.03]

ABSTRACT: Radicalization refers to the mental process that legitimizes violence or violent actions under the influence of social, cognitive and economic factors. With the advent of the Internet, radical groups have also changed their methods of action by adapting to the new conjuncture. The Internet is no longer just a part of the spectrum of extremist activities, however, it also become the primary arena and operational environment where political ideologies are shaped, attacks are planned and extraordinary social movements begin to emerge. Group members come together on online platforms to have discussions about faith and use these platforms to expand the spectrum of activism at both individual and organizational levels in order to spread their political ideologies, to recruit staff, and to plan attacks. In the current study, conceptual framework, individual and group dynamic causes of radicalization, metaphors explaining radicalization, religiously motivated radicalization, online radicalization and case examples are emphasized.

Wahiyudin, Ummi Nadjwa and Taj Rijal Bin Muhamad Romli. "Translating Malay Compounds into Arabic Based on Dynamic Theory and Arabization Method." *Journal of Islamic Thought and Civilization* 11, no. 1 (2021): 43-58. [https://journals.umt.edu.pk/index.php/JITC/article/view/1500]

➔ **See Abstract:** *Arabic Studies* **[Page 18]**

Zubair, Talat and Amana Raquib. "Islamic Perspective on Social Media Technology, Addiction, and Human Values."

Journal of Islamic Thought and Civilization 10, no. 2 (2020):. [doi:10.32350/jitc.102.14]

ABSTRACT: This paper discusses the design features deliberately used in social media technologies to cause behavioral addiction, while outlining how this addiction leads to altering, reshaping and redefining of basic human values such as contemplation, well-being, mindfulness and connectedness that bring about social, psychological, cultural and ethical changes in human existence. The paper sheds light on how the altering of the human value system goes against the values and principles of Islamic law by citing Qur'anic verses, prophetic traditions and teachings of Islamic scholars. Currently, there are no frameworks, laws and/or strategies that view social media addiction from a metaphysical perspective and in terms of human worldview and existence. Hence, as a solution, our paper introduces an ethical framework for designing social media technologies using the objectives of Islamic law that discourage a social media design with indefinite ends and encourage a design methodology with well-defined objectives and consequences.

Conflict Studies (1 papers)

RELATED SUBJECTS: *Islamic Studies, International Relations, Economics, Politics*

Hussain, Tariq and Muhammad Qasim. "A Comparative Analysis of Terrorism among Muslim and Non-Muslim Countries in the Perspective of Economic Activity." *Journal of Islamic Thought and Civilization* 9, no. 1 (2019): 52-68. [https://journals.umt.edu.pk/index.php/JITC/article/view/116]

ABSTRACT: Terrorism is becoming threatening and fear-provoking phenomenon for the present globe. The occurrence of terrorists' activities is carried on without discrimination of Muslim and Non- Muslim countries. Present study investigates the trends and severity of terrorism in both Muslim and Non-Muslim countries. Forty five Muslim and one hundred thirty Non-Muslim countries are considered. Strong economic performance may reduce terrorism. The relationship of Gross Domestic Product (GDP) per capita with terrorism is also calculated. In both types of countries, terrorist activities are evaluated through number of attacks, killings and injured persons. Besides this, the correlation is also applied to examine the association among number of attacks, killings and injured persons. Descriptive statistics evidently shows the huge losses in the form of Number of attacks, Killings and Injured persons. From 1980s to 2015, total terrorist attacks, killed persons and injured persons are 67518, 188775 and 272683 respectively in Muslim countries. In the sameway, in Non-Muslims countries, from 1980s to 2015, total terrorist attacks, killed persons and injured persons are 86914, 159386 and 167828 respectively. Number of injuries and killings are comparatively higher in Muslim countries whereas Non-Muslim countries have higher number of attacks. Panel Ordinary Least Square (OLS) technique is used to examine the relationship among these variables and Per Capita GDP. Elevated correlation is found among number of attacks, killings and injured persons. However, thecorrelation among per capita GDP and the other variables found negative. OLS findings as well show negative relationship among per capita GDP and number of attacks, killings and injured persons. With the increase in per capita GDP, terrorism will be minimized. Improvement in economic activity can reduceterrorism outcomes particularly in developing countries.

Consumer Behavior (1 papers)

RELATED SUBJECTS: *Islamic Studies, Sociology, Psychology, Marketing*

Nawaz, Muhammad Shah, Irfan Sabir, Muhammad Bilal Majid, and Asma Rafique. "Analyzing the Mediating Roles of Attitude and Awareness in shaping the Relationship between Religiosity and the Purchase Intention of Halal Cosmetics." *Journal of Islamic Thought and Civilization* 14, no. 2 (2024): 203-223. [doi:10.32350/jitc.142.13]

ABSTRACT: This research investigates the influence of consumer attitude and awareness on the intention to buy halal cosmetics, particularly examining the role of consumer religiosity. As halal product demand rises, especially in Pakistan, it is essential to promote positive consumer attitudes and raise awareness to increase halal purchases. The current research was conducted in Punjab, Pakistan, with student participants from private medical colleges and universities. A quantitative approach was used, incorporating pre-testing and pilot testing, followed by survey distribution through random sampling. A total of 379 responses were deemed valid and analyzed. Data analysis was done using SPSS, while structural equation modeling (SEM) was performed using AMOS. The study found that while religiosity alone did not directly influence halal purchase intentions; instead, both attitude and awareness served as significant mediators. In other words, religiosity only impacts purchase intentions when paired with positive attitudes and heightened awareness. These insights contribute to the halal cosmetics industry and literature, offering strategies for policymakers and marketers in Pakistan's expanding halal cosmetics market to better manage consumer awareness and attitudes.

Copyright Law (1 papers)

RELATED SUBJECTS: *Islamic Studies, Law, Religion, Intellectual Property*

Zubair, Hafiz Muhammad and Shamana Mudassir. "The Status of PDF Books and Copyright Laws in Shariah Teachings." *Journal of Islamic Thought and Civilization* 9, no. 2 (2019): 88-110. [doi:10.32350/jitc.92.05]

ABSTRACT: There are two kinds of copyrights, literary and monetary. The literary right is acknowledged as a legal right by everyone and it demands that any writing, invention, discovery or inscription should be ascribed to its original author or creator and not to anyone else.1 However, scholars differ about the monetary right. There is no difference of opinion about receiving money for an invention or an authorship because it is supported by the Islamic law.2 The actual point of debate is the registration of such an invention or authorship in someone's name under the provision of copyright laws which create a personal monopoly on the use of copyrighted knowledge. The majority of scholars is in favour of such copyright laws; whereas some academics based on the Hanafi School of jurisprudence are against the laws that guarantee intellectual property rights. This research article explores the origins and basis of both sides of the scholarly divide and suggests a moderate view between these two opinions.

Corporate Social Responsibility (1 papers)

RELATED SUBJECTS: *Islamic Studies, Business, Management Studies, Maqasid al-Shari'ah*

Khakim, Usmanul, Hamid Fahmy Zarkasyi, Fuad Mas'ud, and Muhammad Faqih Nidzom. "Formulating an Islamic Corporate Social Responsibility (I-CSR) Model: Integrating Maqasid Shari'ah and Ihsan." *Journal of Islamic Thought and Civilization* 14, no. 2 (2024): 263-285. [doi:10.32350/jitc.142.16]

➔ **See Abstract:** *Business* **[Page 30]**

Cosmology (1 papers)

RELATED SUBJECTS: *Theology, Religious Studies, Astrophysics, History of Science*

Basit, Qari Abdul, Hafiz Abdul Rashid, Awais Bin Zahid, and Muhammad Ayub. "The Creation of Moon: Comparative Analysis between Modern Sciences and Religious Studies." *Journal of Islamic Thought and Civilization* 11, no. 2 (2021): 327-343. [https://journals.umt.edu.pk/index.php/JITC/article/view/1549]

➔ **See Abstract:** *Astrophysics* **[Page 25]**

Criminology (2 papers)

RELATED SUBJECTS: *Sociology, Philosophy, Shari'ah, Human Rights, Islamic Studies*

Afzal, Muhammad and Muhammad Khubaib. "Flexibility in the Implementation of Islamic Criminal Law in Modern Islamic Society in the Light of Qur'an and Sunnah." *Journal of Islamic Thought and Civilization* 11, no. 1 (2021): 396-410. [https://journals.umt.edu.pk/index.php/JITC/article/view/745]

ABSTRACT: Islam holds the balance of justice in the right manner and insists on examining all the conditions and circumstances associated with the offence because Islam is the most natural way of life on account of its suitability, sustainability and flexibility towards human nature. No other legal system in the world has been created for the public interest, the way the Islamic law has been created. This paper focuses upon the flexibility in the implementation of Islamic criminal law (Hudood) in modern society. Islam has made laws that aim to eliminate the causes of crime and not to antagonize the criminal. Sharia imposes preventive punishments which may appear cruel or rough if gazed at without proper consideration. But if contemplated closely, Islam does not execute such punishments unless it discovers that the crime was not justifiable or that the criminal was not acting under any obligation or certain circumstances. The Holy Prophet (SAW) was very careful in the establishment of Hudood because not all crimes were of the same nature and therefore, the same punishments could not be enforced for them. Hence, while applying punishments to crimes; the Holy Prophet (SAW) took into consideration the nationality, personal situations, financial stature and status of the criminal. Thus the Hudood of Allah would be established and the criminal would still have a path to correct him/her and seek forgiveness.Keywords: Flexibility, Implementation, Islamic criminal law, Hudood, Islamic Society

Erdogan, Halide. "Dark Side of the Web in the Context of Online Radicalization." *Journal of Islamic Thought and Civilization* 13, no. 1 (2023): 34-46. [doi:10.32350/jitc.131.03]

➔ **See Abstract:** *Computer Science* **[Page 46]**

Critical Discourse Analysis (1 papers)

RELATED SUBJECTS: *Sociology, Religious Studies, Communication Studies, Media Studies*

Umber, Salma and Muhammad Junaid Ghauri. "Representation of Islam and Muslims in the Australian Newspapers: Exploring the Predominant Discourses." *Journal of Islamic Thought and Civilization* 10, no. 2 (2020):. [doi:10.32350/jitc.102.08]

➔ **See Abstract:** *Communication Studies* **[Page 40]**

Critical Methods (1 papers)

RELATED SUBJECTS: *Islamic Studies, Orientalism, Historiography, Historical Studies*

Khan, Sajid Shahbaz. "Orientalism and Muslim Historical Critical Methods." *Journal of Islamic Thought and Civilization* 4, no. 1 (2014): 75-81. [https://journals.umt.edu.pk/index.php/JITC/article/view/51]

ABSTRACT: Apart from the orientalists` ignorance, bias and grudges, there is a very basic academic reason which takes them away from the position that Muslims hold in the study of Islam and Islamic Civilization, even if they try hard to be objective in their studies. That reason, in its core, is epistemic. Muslims were forced to believe only in the truth. For that, they devised methods to determine the truthfulness of knowledge. In this article, I particularly discussed the methods with which they studied the authenticity of a transmitted knowledge; historicity. Two methods of transmission are discussed; Tawatur and Khabr al-Wahid. What these concepts are and how they are helpful in determining the truthfulness of knowledge are explained. How tawatur provides absolute knowledge, while khabr al-wahid does not. These methods are named as Muslim Historical Critical Methods for better understanding. Orientalists rejected many authentic contents of Islam because they were ignorant of these methods. Therefore, their rejections are sometime too absurd for Muslims to believe in the objectivity of their research.

Cultural Anthropology (1 papers)

RELATED SUBJECTS: *Sociology, Economics, Organizational Behavior, Business Management*

Yazdani, Naveed. "Hofstede's Cultural Model, LMX and Pakistani Historic-socio-political Discourse: An Analytical Critique." *Journal of Islamic Thought and Civilization* 3, no. 1 (2013): 1-27. [https://journals.umt.edu.pk/index.php/JITC/article/view/34]

➔ **See Abstract:** *Business Management* **[Page 34]**

Cultural Studies (49 papers)

RELATED SUBJECTS: *Islamic Studies, Sociology, History, Religious Studies, Philosophy*

Abbas, Israa Bassim Mohammed, Saif Mohammed Sattoori Ibrahim, and Sarab Majeed Saleh Abdullah Al-Mohammadi. "Occidentalism: Between Concept and Application." *Journal of Islamic Thought and Civilization* 15, no. 1 (2025): 185-201. [doi:10.32350/jitc.151.11]

ABSTRACT: The current study is concerned with one of the most important matters that the Western world ought to examine scientifically and objectively. It is a counterpart to Orientalism in terms of importance. Its origins go back to the early Islamic eras, represented by the efforts of Muslim travelers and historians. The study adopts a historical, analytical, and descriptive approach which is based on a group of geographical and historical sources and references. It is believed that Occidentalism is an independent science that is concerned with studying the West objectively and is not merely a reaction to Orientalism. The confusion between Occidentalism and Westernization has led to a misunderstanding of this field, which requires correcting the terminology and re-distinguishing between the two concepts. The roots of Occidentalism go back to the early Islamic eras, and its motives are diverse. The study concludes that Occidentalism is a standalone science that deserves more careful studies to understand its origins, developments, and goals, away from confusion with Westernization. It also represents an effective means of confronting the Western distortion of Islamic culture and history, by studying it in an objective and precise scientific manner. The study recommends the need to strengthen academic studies on Occidentalism and open new horizons to explore its developments and effects on Islamic and global thought.

Abikenov, Zharkynbek, Makhpal Syzdykova, Aigul Abdiramanova, and Sergazy Kudaibergenov. "The Role of Religious Spirituality in the Social Development of Public Consciousness: An Approach to Interpersonal Relationships in Kazakhstan." *Journal of Islamic Thought and Civilization* 15, no. 1 (2025): 166-184. [doi:10.32350/jitc.151.10]

→ **See Abstract:** *Anthropology* **[Page 5]**

Ahmad, Humaira. "Reformation: Religious, Political and Social Consequences for Western Society." *Journal of Islamic Thought and Civilization* 1, no. 1 (2011): 71-78. [doi:10.32350/jitc.11.05]

ABSTRACT: Reformation was a theological movement in 16th century Europe to reform the Catholic Christianity. Luther, Calvin and Zwingli questioned the authority of dogma and supremacy of the pope in Rome. This led to the formation of hundreds of sects in Western Christianity. Salvation was sought outside the church. Consequently, church was excluded from the cultural life of Western societies. Reformation also gradually established therole of political authority in religious matters. Reformation' emerged as a theological movement during 16th century in Europe which attempted to change and improve the Catholic Church, and resulted in the establishment of the Protestant Church. This movement was a revolt against the authority of medieval Catholic Church aimed at reforming the church of Christendom and removing its tribulations.202 The Reformation was not a sudden upsurge or a reaction to any particular incident. It was the outcome of the Church's excesses spread over decades and numerous factors played important roles in this respect. The Reformation emerged as a historical consequence from the interaction of many complex cultural forces of Western history. Renaissance was an important factor in creating a fertile soil for Reformation. The spirit of the time even when intending tobe hostile, proved friendly. The Renaissance that had raised the ancient classical world from its grave, was not itself opposed to the Catholic Church, but the reason it educated and the temperament it formed, the literature it produced and the languages it loved, the imagination it cultivated and the new sense of beauty it created, there were forces of subtle hostility to the system that had been built upon the ruins of classical antiquity. 203 The renaissance leaders rejected many of the attitudes and ideas of the Middle Ages. They emphasized people's responsibilities and duties to the society in which they lived, rejecting the older beliefs of praying to God. Renaissance thinkers paid more attention to the study of humanity than to theology. 204

Ahmadi, Anas. "New Aesthetics: Narrating Muslim Female Heroes in Hollywood Films." *Journal of Islamic Thought and Civilization* 15, no. 2 (2025): 216-235. [doi:10.32350/jitc.152.12]

ABSTRACT: This study aims to explore the new aesthetics of Muslim female heroes in Hollywood films through the perspective of feminism. This research uses qualitative method, and data collection techniques are carried out through literature studies. The data for this study were collected from the Ms. Marvel film (2022) produced by the Marvel Cinematic Universe. The results of this study showed the following findings: first, Ms. Marvel presents a new narrative of Muslim women as heroes, which have never been portrayed in Western films; second, Kamala Khan, a Muslim hero, possesses superpowers that enable her to fly, make clouds, and stretch her body; third, Kamala Khan as a Muslim female hero saves people who need help; fourth, Ms. Marvel is a global market strategy to bring Muslims to the surface; and fifth, Islamic identity is depicted powerfully through symbols of the daily lives of devout Muslims, hijab, prayer, mosques, and Eid al-Fitr. Such depictions are able to embrace Muslim audiences who are spread across various countries in the world. This study is expected to contribute internationally to research on feminism in Hollywood films. Furthermore, the results of this study are expected to be considered as a new breakthrough in research on heroism that has so far been dominated by men and male perspectives.

Ain, Ayesha Qurrat ul. "Religious Hegemony and Vernacular Mosque Architecture: Investigating Authority Differentials, Intra group Dissonance and Acculturation among Chinese Muslims." *Journal of Islamic Thought and Civilization* 13, no. 1 (2023): 172-187. [doi:10.32350/jitc.131.12]

→ **See Abstract:** *Anthropology* **[Page 6]**

Al-Shuqairat, Hussein Raja, Abd-Al Razzak Mahmoud Al-Maani, and Mohanad Nayef Aldajah. "Islamic Historiography and Modernity: A Systematic Literature Review on the Evolution of Muslim Societies in the Postcolonial Era." *Journal of Islamic Thought and Civilization* 15, no. 1 (2025): 240-260. [doi:10.32350/jitc.151.14]

ABSTRACT: This study examines the evolution of Islamic historiography in response to modernity, analyzing the impact of colonial legacies, socio-political shifts, and epistemological debates. By systematically reviewing 33 peer-reviewed studies, this paper explores historiographical transformations that incorporate indigenous methodologies, decolonial paradigms, and interdisciplinary approaches. The findings emphasize how Islamic historiography engages with contemporary intellectual debates, particularly in the context of inter-imperiality, decolonial theory, and global historiographical discourse. Furthermore, this study highlights the interaction between Islamic historiography and historiographical traditions from other religious and postcolonial perspectives, offering comparative insights into its uniqueness and universality. This research also integrates modern historiographical theories, particularly Hayden White's narrativism and Reinhart

Koselleck's concept of historical time, to provide a meta-historiographical perspective. Moreover, it underscores the need to expand the scope of Islamic historiography by incorporating quantitative statistical representations, such as frequency analysis of key themes and co-citation networks, thus bridging qualitative and quantitative methodologies. Addressing these dimensions contributes to the academic construction of Islamic historiography, offering practical implications for education, policy-making, and cultural discourse. Additionally, this study emphasizes the role of historiographical synthesis in understanding the evolution of Islamic thought, illustrating how methodological pluralism enhances the field's analytical depth. By engaging with diverse historiographical frameworks, this systematic review highlights the necessity of integrating historical narratives with contemporary scholarly advancements, ensuring a comprehensive approach to the study of Islamic historiography in modern academia.

Alagha, Joseph. "Hizbullah's Post-Islamist Resistance Art." *Journal of Islamic Thought and Civilization* 8, no. 1 (2018): 25-39. [https://journals.umt.edu.pk/index.php/JITC/article/view/90]

➔ **See Abstract:** *Art* **[Page 23]**

Ali, Zulfiqar. "Scope of Mutual Transformation of Western and Non-Western Civilizations in Foucault's Analysis." *Journal of Islamic Thought and Civilization* 1, no. 1 (2011): 40-54. [doi:10.32350/jitc.11.03]

ABSTRACT: Both Hegel and Marx believe that non-Western world is not the natural part of dialectical process as non-Western cultures don't seem to take part in the process of historical development. So, the only way to turn the nonWestern as Western and vice versa is through an arbitrary process as might have serious implications. Foucault also believes that discourse developing within the Western civilization does not follow rules shared by all civilizations. The Western discourse is not the result of practical necessity, but of some historical rules called historical a priori only operative in the Western civilization. Modern historical a priori characterized by Foucault as man, is providing order to the things in the West. Man conceived as a pre-requisite for contemporary Western discourse has its implications. This argument runs through The Order of Things. However, we also find an internal problem within Foucault's presentation which at the end provides a new platform for interpreting Foucault within the Foucaultian paradigm, with reference to the new notion of Western civilization. This gives a glimpse of hope for mutual transformation of the Western and thenon-Western civilizations.

Aliyu, Aisha Abdulkarim and Alice Sabrina Ismail. "Influence of Islamic Architecture on Residential Structures in the Hausa Community." *Journal of Islamic Thought and Civilization* 13, no. 2 (2023): 48-69. [doi:10.32350/jitc.132.04]

➔ **See Abstract:** *Architecture* **[Page 19]**

Aljedayah, Karimah Suleiman, Suzie Yaseen Rababa'h, Osamah Fakeer Alrababah, Baker Mohammad Bani-Khair, Mahmoud Ali Ibrahim Rababah, Khaled Ahmed Faleh Al-Shloul, and Muayyad Ghaleb Bany Hani. "Intangible Heritage: An Analysis of Jordanian Customs Signifying Societal Interdependence and Social Solidarity." *Journal of Islamic Thought and Civilization* 14, no. 2 (2024): 159-177. [doi:10.32350/jitc.142.10]

➔ **See Abstract:** *Anthropology* **[Page 7]**

Ashfaq, Muhammad and Manzoor Ahmad Al Azhari. "Impact of Qur'an upon Aesthetics and its Evolution: A Religio-Cultural Discourse." *Journal of Islamic Thought and Civilization* 10, no. 1 (2020): 212-234. [doi:10.32350/jitc.101.12]

➔ **See Abstract:** *Aesthetics* **[Page 2]**

Badarussyamsi. "Reframing Occidentalism: Purpose, Construction of Scientific Paradigms, and Reconstruction of Post-Orientalism Knowledge." *Journal of Islamic Thought and Civilization* 13, no. 1 (2023): 59-74. [doi:10.32350/jitc.131.05]

ABSTRACT: The current study aimed to reaffirm the framing of Occidentalism as an academic discipline that has a more constructive value, rather than placing it solely as a form of euphoric criticism and resistance to Orientalism and the West. The decline of Occidentalism as an academic discipline has been caused by framing which narrows its intellectual activities and allows it to function only as a critique of Orientalism. Previous studies concluded that Occidentalism is only the anti-thesis of Orientalism, although how Occidentalism - as a scientific discipline - composes its scientific paradigm, is barely discussed. What does Occidentalism actually criticize and how does it construct its epistemology as an important scientific discipline? This question is important to elaborate on the existence of Occidentalism. The current research conducted an in-depth study of the opinions and arguments of scientists, such as Edward W. Said, Hassan

Hanafi, Sayyid Qutb, and Seyyed Hossein Nasr. By investigating the domain of their views, especially on Orientalism and the West, critical and dialectical themes were also classified to find the epistemological construction of Occidentalism. The findings showed that Occidentalism has ontological, epistemological, and axiological constructs which dialectically reveal the weaknesses of Orientalism. However, a more exploratory and important finding is that the epistemological construction of Occidentalism is divided into four major dialectical streams. Firstly, the critique of civilizational values, secondly, revealing the ontological, epistemological, and axiological structures, thirdly, offering a balanced discipline of study, and fourthly the discovery of a new path for Western civilization.

Benlahcene, Badrane. "Muslim -European Civilizational Encounters; French Colonization of Algeria: Its Framework and Impacts on Algerian Society and Culture." *Journal of Islamic Thought and Civilization* 10, no. 1 (2020): 24-45. [https://journals.umt.edu.pk/index.php/JITC/article/view/639]

ABSTRACT: The paper discusses the French colonization of Algeria, within the context of Muslim European civilizational encounters. It focuses more on the European colonization process in the world in general, and the so-called "mission civilisatrice" of French colonization of Algeria in particular. It takes the period from 1830 until 1962 as its interval of analysis, by analyzing the various changes that the colonizers brought to the Algerian society and people during their 132 years of colonization.The paper found that the French Colonization of Algeria is one of the most violent, radical and hegemonic civilizational encounters between the Muslim world and Europe. Moreover, Algeria has experienced one of the severe processes of colonization, which affected all aspects of the Algerian natives' lives, and the colonizers changed the structure of society and the social institutions as well as their cultural traditions, which experienced severe damage.

Ebrahimi, Mansoureh, Kamaruzaman Yusoff, and Arieff Salleh Bin Rosman. "Understanding Several Characteristics of Islam and Good Muslim: A Study of University Students in Malaysia." *Journal of Islamic Thought and Civilization* 11, no. 1 (2021): 22-42. [https://journals.umt.edu.pk/index.php/JITC/article/view/1485]

ABSTRACT: This paper examines the understanding of foundational Islamic doctrines as well as definition of authentic Muslim characteristics among Middle East, African (MEAS), and Asian (AS) university students in Malaysia. Outcomes have been drawn from an in-depth survey in which both qualitative and quantitative methods were applied to three hundred (300) respondents from several Universities. In addition, a questionnaire survey of MEAS and AS in Malaysia government universities was carried out. A quantitative approach was used to systematically evaluate and draw the empirical results. Findings have revealed that the majority's knowledge levels were generally good in both realms while a small minority was poorly informed. The findings also indicate that respondents who displayed a better understanding of Islam benefited from their learning from religious scholars. It can be summed up that those whose understanding of Islam is poor are influenced by official or mainstream Islam.Keywords: Islam, Muslim characteristics, University students, Malaysia

Gizbulaev, Magomed. "From the Caucasus to USA: Dagestani Islamic Manuscripts in Princeton University." *Journal of Islamic Thought and Civilization* 4, no. 1 (2014): 30-44. [https://journals.umt.edu.pk/index.php/JITC/article/view/47]

ABSTRACT: This article describes the Dagestani Islamic manuscripts collection of Imam Shamil's library, housed in Firestone Library of Princeton University in the Garrett Yahuda Collection. It is the purpose of this paper to present a sense of the Arabic literary culture in the Caucasian region. The material based here, on nineteen original scholarly works of Dagestani authors from the 12th to the 19th centuries, allows us to reveal how a longstanding Islamic intellectual culture played an important role in the emergence of original scholarly works of local authorship. One more specific feature of the epistolary tradition that must be taken into considerationis, that a considerable portion of Dagestan's cultural heritage existed in the form of Arabic and Ajamic manuscript collections that were destroyed by the Soviet regime in its significant efforts to make the mountainous people really "unwritten" under the slogan of fighting with imaginary nationalism and Islamic "backwardness."

Haji, Mourad. "Islamophobia and the Spoils of Violent Fatwas." *Journal of Islamic Thought and Civilization* 15, no. 1 (2025): 28-43. [doi:10.32350/jitc.151.02]

ABSTRACT: The current research aimed to examine the key manifestations of violent fatwas, particularly those that incite bloodshed, within the context of Arab-Islamic culture. These fatwas are categorized into two types. The first type comprises institutional fatwas, issued by official religious institutions or individuals who represent states in their capacity as political leaders or as figures combining political and religious authority.

These two types of fatwas take two directions: they target individuals abroad or at home, including their own countries and leaders, or foreign countries. The research highlighted how fatwas advocating bloodshed in both categories are often co-opted by those who fear Islam to fuel Islamophobia, portraying all Muslims as violent and terrorists without acknowledging that Muslims are not a monolithic group. Among Muslims are those who condemn such fatwas, as well as those who fall victim to them. The study demonstrated that these generalizations obscure the diversity within Islamic culture and serve as tools for anti-Muslim propaganda. Furthermore, the study aimed to establish that fatwas contributing to the stigmatization of Islam and Muslims as violent both serve as spoils and create a predicament. They provoke angry and accusatory reactions towards Muslims, causing their concerns to be consistently framed by rulings that diminish their significance. Fatwas sanctioning the taking of life are presented as evidence of hatred and violence, fuelling mobilization against these matters--even when they are merely issues.

Haswa, Maher, Man Baker, and Moath Alnaief. "Image of Women in Islam: Maqasid Approach for Correct Interpretation." *Journal of Islamic Thought and Civilization* 14, no. 1 (2024): 1-16. [doi:10.32350/jitc.141.01]

ABSTRACT: The current study attempted to outline the necessity of using the purposes method (al-manhaj al-maqasidi) to understand the correct meaning of Islamic religious texts, particularly those related to the image of women, by analysing a set of Prophetic Hadiths in the canonical works of al-Bukhari and Muslim. When the purposes method is not utilized, these texts are typically understood as hostile towards women, leading many to question their validity. The current study employed the analytical and critical methods derived from holistically viewing the religious texts. The study argued that the purposes method should be used by gathering all the texts relevant to a particular topic, deriving specific purposes from general ones, linking branch issues to their origins, and assessing other contextual and situational evidences to create a correct understanding of religious texts that avoids explanations and violates the general principles of Shariah. Moreover, the study also argued that the purposes methodology stands as a pivotal element in grasping the essence of an Islamic text, rooted in the overarching principles of the law, and is utilized to interpret and guide fragmented texts. It also serves as a subset of the principle of elucidating ambiguous issues and reverting the secondary matters to their original bases. Once validated, the objectives of the law serve as a benchmark for adjudicating any unresolved matter not explicitly addressed in the examination.

Iftikhar, Rukhsana. "Genesis of Muslim Culture and Co-Existence in Mughal Era." *Journal of Islamic Thought and Civilization* 9, no. 1 (2019): 119-130. [doi:10.32350/jitc.91.08]

➔ **See Abstract:** *Anthropology* **[Page 10]**

Jamil, Muhammad Faizan and Tayyaba Sohail. "Role of Socialization Patterns towards Adopting Rigid Sectarian Identities." *Journal of Islamic Thought and Civilization* 10, no. 1 (2020): 255-272. [doi:10.32350/jitc.101.14]

➔ **See Abstract:** *Anthropology* **[Page 11]**

Jayadi, Suparman. "Harmony in Diversity: Exploring Religiosity Cohesion Among Muslim, Hindu, and Buddhist Communities in North Lombok, Indonesia." *Journal of Islamic Thought and Civilization* 15, no. 1 (2025): 261-276. [doi:10.32350/jitc.151.15]

➔ **See Abstract:** *Anthropology* **[Page 11]**

Kanat, Kupeshov, Satershinov Bakhitzhan, Shagyrbay Almasbek, Meimankhozha Nurmukhammed, Zhanat Aldiyarova, and Nurgul Tutinova. "Cyber-Islamic Environment in the Religious Field of Kazakhstan." *Journal of Islamic Thought and Civilization* 15, no. 2 (2025): 473-485. [doi:10.32350/jitc.152.26]

ABSTRACT: Thanks to the rapid pace of digitalization and modern technological innovations, the boundaries between online and offline spheres of Muslim life are changing. The current study analyzed the emergence of a cyber-Islamic environment in the religious field of Kazakhstan. As a result of the content analysis, the problem of synthesis of secular and religious, national and confessional, traditional and innovative values as the main discourses of the Kazakh segment of the pan-Islamic religious process was revealed. There is low cyber activity of official Islam against rapidly-growing unofficial influence. According to the authors, secular Kazakhstan needs a balanced Islam in the relations of faith and reason, which recognizes modern human rights, the rule of law, social justice, and the priority of human capital development.

Khan, Aijaz Ahmad. "The Offensive Depictions of Prophet Muhammad (SAW) in Western Media and its Consequences." *Journal of Islamic Thought and Civilization* 4, no. 1 (2014): 45-61. [https://journals.umt.edu.pk/index.php/JITC/article/view/49]

➔ **See Abstract:** *Communication* **[Page 38]**

Khokhar, Ashar Johnson and Yaar Muhammad. "Islamic Habitus in English Language Textbooks Produced by Boards in Pakistan." *Journal of Islamic Thought and Civilization* 10, no. 1 (2020): 288-310. [doi:10.32350/jitc.101.16]

ABSTRACT: The textbook is an important and powerful tool used by the state to reproduce the social and cultural habits of a group, most often, of the majority group's social and cultural imaginations. The habitus produces and instills the world-view about society, the social and cultural values that a state valorized and would like pupils to internalize and make it part of their world-view. This study analyzes the English textbook published by the state textbook boards (Punjab, Khyber Pakhtunkhwa, and Sindh) for the academic year 2018-2019 for pupils of classes four to eight. The textbook content was analyzed using the Qualitative Content Analysis method. The content of 15 textbooks was digitized (scanned and made readable) to electronically categorized the text into categories using Nvivo 12 Plus software. The analysis revealed that the content is focused on developing and promoting Islamic habitus through stories weaved around family, making it a core component of a Muslim country. The family members practiced Islamic values, social and cultural, not only through their everyday lives at home, in school, and at other public places but also within their community through the celebration of cultural and religious festivals. The textbooks presented the Prophet Muhammad (PBUH) and his family's life as an ideal life to be lead by all, whether Muslims or non-Muslims. The textbook highlighted the 'good,' the 'bad,' valorizing the former and stigmatizing the latter to encourage pupils to develop an Islamic world-view. The textbooks fail to look into the micro-level national habitus, that is, portraying the habitus of its minorities, ethnic and religious, as the content did not integrate their habitus into the national habitus of Pakistan, making it the habitus of the majority. The current fast globalizing world needed to be presented to pupils a world-view, and this required, broadening the scope of textbook content to make it reflective of true Pakistani habitus aligned and rooted in the humane global world-view.

Majdin, Mohamad Firdaus Mansor, Rahmah Bt. Ahmad H. Osman, Fauziah Fathil, Md. Salleh Yaapar, and Saleh al Zuheimi. "Revisiting Omani Legacy in Malaya through the Royal Kedah Dress: Reassessment." *Journal of Islamic Thought and Civilization* 12, no. 1 (2022): 34-52. [https://journals.umt.edu.pk/index.php/JITC/article/view/2225]

➔ **See Abstract:** *Anthropology* **[Page 11]**

Malik, Ayesha Mehmood and Mamoona Rashid. "Islamic Ideology and the Evolution of Courtyard: A Case Study of a Havili, Old City Lahore." *Journal of Islamic Thought and Civilization* 6, no. 1 (2016): 76-84. [https://journals.umt.edu.pk/index.php/JITC/article/view/70]

➔ **See Abstract:** *Architecture* **[Page 20]**

Malik, Muhamamd Ilyas, Farah Jamil, and Beenish Mujahid. "Developing Standards for Mosque Design in Lahore, Pakistan." *Journal of Islamic Thought and Civilization* 9, no. 1 (2019): 141-164. [https://journals.umt.edu.pk/index.php/JITC/article/view/122]

➔ **See Abstract:** *Architecture* **[Page 20]**

Masood, Farid Bin and Muhammad Rasheed Arshad. "Exploring Civilization: Analyzing Siraj Munir's Conception of Islamic Civilization." *Journal of Islamic Thought and Civilization* 13, no. 1 (2023): 215-227. [doi:10.32350/jitc.131.15]

ABSTRACT: The current study provides the contextual background of the multifaceted and ever-evolving concept of civilization, tracing its origins and evolution in the field of social sciences along with its use in the Islamic context as well as its application in the pre-partition Indian subcontinent. The focus remains on the perspectives of Pakistani scholars regarding the notion of Islamic civilization with a specific emphasis on the ideas of Siraj Munir. The author classified the diverse perspectives of Pakistani scholars into three distinct categories namely materialists, fundamentalists, and idealists. Siraj Munir's views are situated within the idealist category. Through an in-depth analysis, the author provides a comprehensive examination of Munir's ideas regarding the definition, formation, components, evolution, differences, and rise and fall of civilizations, as well as his articulation of Islamic and Pakistani civilizations. The current study offers a nuanced and critical understanding of the concept of civilization, providing valuable insights for scholars and researchers in the field.

Mukhibat, M, M Sutoyo, and Nurul Azizah. "Ruwatan, Acculturation, and Strengthening Prophetic Values: A Study of the Magetan Community." *Journal of Islamic Thought and Civilization* 15, no. 2 (2025): 455-472. [doi:10.32350/jitc.152.25]

➔ **See Abstract:** *Anthropology* **[Page 12]**

Mussatayeva, Farida, Kuralay Yermagambetova, Saira Shamakhay, Zhazira Baisarina, and Tolganay Mustafina. "Possibilities of Legal Regulation of the Conservation of Sacred Places within the Cultural Landscape: The Case of the Republic of Kazakhstan." *Journal of Islamic Thought and Civilization* 14, no. 1 (2024): 92-103. [doi:10.32350/jitc.141.06]

ABSTRACT: In recent years, there has been growing attention to the preservation of sacred sites and understanding their significance within the cultural landscape of the Republic of Kazakhstan. This renewed interest is driven by a revival of national historical and cultural values. The study is relevant since sacred spaces affect the formation of objective historical memory, which is an important component of the national identity. This, in turn, contributes to the consolidation of the people and ensures the national security of the state. The article aims to propose measures (recommendations) to improve legal regulation and preserve the sacred places of the cultural landscape of Kazakhstan. To achieve these objectives, the authors employed methods of theoretical generalization, structural-logical analysis, and synthesis, as well as the method of expert survey. The paper identifies the main problems in the implementation of legal norms for the conservation of cultural landscapes and suggests potential solutions to overcome these challenges. It also outlines measures to increase public participation in the preservation of the cultural landscape. This study concludes that it is necessary to popularize knowledge about the specific features of sacred places in a particular region, develop a program for the preservation of the cultural landscape, and advise residents on the methods and means of preserving sacred places.

Mustapha, Ahmad Sharifuddin, Nur Zainatul Nadra Zainol, Che Adenan Mohammad, Mustapahayuddin Abdul Khalim, Nik Kamal Wan Muhammed, and Muhamad Syazwan Faid. "Al-Fatani's Perspectives on Islamic Family Law: Insights from Hidayah Al-Muta'allim Wa'Umdah Al-Muta'alim." *Journal of Islamic Thought and Civilization* 14, no. 1 (2024): 247-265. [doi:10.32350/jitc.141.15]

ABSTRACT: The evolution of Islamic Family Law in Malaysia is a nuanced amalgamation of Malay customs, cultural influences, and Islamic jurisprudence. Rooted in the history of Malaya, the formation of current Islamic Family Law reflects the fusion of these elements. This study delves into Daud Abdullah Al-Fatani's seminal work Hidayah Al-Muta'allim Wa'Umdah Al-Muta'alim, a pivotal contribution to Malaysian Islamic jurisprudence. Comparing Al-Fatani's insights with those of scholars from diverse schools of thought and contemporary Islamic Family Law enactments, the focus remains on key issues such as Zihar, Khiyar, and Nusyuz. The study reveals that Al-Fatani's perspectives transcend strict adherence to the Al-Shafi'i school, while aligning with the Islamic Family Law (Federal Territories) Act 1984. His views on marriage dissolution and wife's disobedience are influenced by Malay culture, while maintaining fidelity to the Qur'an and Sunnah exemplified by his stance on Zihar. This resonates in Malaysia's current Islamic Family Law which is not rigidly bound to the Al-Shafi'i school but intricately considers cultural conditions.

Omer, Spahic. "ISLAMIC ARCHITECTURE AND THE PROSPECT OF ITS REVIVAL TODAY." *Journal of Islamic Thought and Civilization* 1, no. 2 (2011): 103-121. [doi:10.32350/jitc.12.07]

➔ **See Abstract:** *Architecture* **[Page 21]**

Rahimi, Mehdi. "HISTORICIZING ISLAM: RE-THINKING TOLERANCE." *Journal of Islamic Thought and Civilization* 2, no. 1 (2012): 1-18. [https://journals.umt.edu.pk/index.php/JITC/article/view/23]

ABSTRACT: In spite of all efforts to paint a black portrait of Islam and to introduce it as a hostile and intolerant creed, Islamic civilization played a major role in shaping global civilization. Prominent Muslim scholars and intellectuals established the basis of art, philosophy, science and technology which directly and indirectly influenced societies around the world.1 Among all these bright and positive aspects of Islamic civilization, this paper will focus on the Islamic view of other religions and the status of nonMuslims in Islamic regions through the ages. In-depth study of the Quran and understanding the soul of its message, alongside Prophet Muhammad's (SAW) word and his behavior with non-Muslims, and tracing this subject in history, will show both theoretically and practically the high potentiality of Islam for peace and harmony. By this view, Jews in the Fatimid Caliphate and Christian Bakhtishu's clan were respected in Abbasid Caliphate, and even held government posts. Tolerance and engaging in dialogue with other religions-notwithstanding dogma, brought Muslims progress in all areas and even led some scholars to regard tolerance and altruism as the mother of Islamic civilization.

Razavi, Sayyed Kamal Keshiknevis, Abbas Ahmadvand, and Mina Moazzeni. "Alexandria, the Threshold of Egypt: A Comparative Study on Volney and Jabarti's Idea of Alexandria in the Late 18th Century." *Journal of Islamic*

Thought and Civilization 12, no. 1 (2022): 68-80. [https://journals.umt.edu.pk/index.php/JITC/article/view/1865]

ABSTRACT: Alexandria is the second-largest city in Egypt; this city is the threshold of Egypt and the first place by the sea where travelers encounter and create an idea of Egypt in their minds. Many western travelers, such as Hartmann Schedel, Andre Thevet, Jacob Peeters, Charles Perry, Volney, Dumont, and others have visited Alexandria and wrote reports on the City past and present, through which their opinions of the city can be accessed. Without a doubt, looking at Alexandria from a traveler's point of opinion differs from the opinions of a person who has lived there and observed the city from the inside. The question is how each of these two perspectives encounters the city. What questions have each of them asked and what answers have they given? And do these questions and answers come from their social and cultural background? Can a comparison of these two opinions provide a picture of the city to help better understand its history? It seems that the questions and answers of these observers come from their social backgrounds. At the same time Volney (1757-1820) lived in France, Abdul Rahman bin Hassan al-Jabarti (1825-1753) lived in Egypt. In this study, using an asymmetric macro-comparison method, we have attempted to evaluate the information in Volney's travelogue and Jabarti's ''Ajaeb-al Asar'' based on their perspective of the inside (Jabarti) and outside (Volney) of Alexandria. In his introduction to the late 18th century Alexandria, Volney seems to be much attached to the ideas from the French society, At the same time, Jabarti did not pay much attention to the question of Alexandria's urbanization and focused more on those who went to the city and left it. He laid the focus on the political and military situation of the city.Keywords: Alexandria, Volney, Jabarti, Egyptology, Travelogue, Travel Theory

Riaz, Sadia and Usma Azhar. "A Dialogic Critique of Post-Colonial Hybridity in Twilight in Delhi and White Mughals." *Journal of Islamic Thought and Civilization* 4, no. 1 (2014): 95-102. [https://journals.umt.edu.pk/index.php/JITC/article/view/53]

ABSTRACT: This study is a critique of hybridity in the light of Bakhtinian Theory of Dialogism/Hetroglossia with reference to Post Colonial texts, Twilight in Delhi and White Mughals. Hetroglossia which Bakhtin hails as the characteristic stylistic feature of the novel, celebrates not, as structuralism does, the systematic nature of language, thevariety of social speech types, and the diversity of voices interacting with one another. Center to Bakhtinain belief, language is fundamentally dialogic. This study is particularly to explore the role of dialogism as social hetroglot phenomenon. Hetroglossia can be studied as a social force which stratifies or directs the unitarysystem of language into its own ideological and formal orientation, and how it relates to the literary analysis of the particular texts and other concepts mentioned above. This paper analyzes Ahmad Ali's Twilight in Delhi and White Mughals to investigate the essence of dialogic hetroglossia that is directly proportionate with cultural hybridity.

Robingatun, Fidia Astuti, and Abdul Wasik. "Sufism Revisited: A Comprehensive Analysis of Emha Ainun Najib's Philosophical Contributions to Modern Society." *Journal of Islamic Thought and Civilization* 14, no. 1 (2024): 352-371. [doi:10.32350/jitc.141.21]

ABSTRACT: This research explores the significant impact of modern Sufi teachings spearheaded by Emha Ainun Najib, or Cak Nun, on the members of Jamaah Maiyah in Indonesia. As a charismatic Muslim intellectual, Cak Nun introduces the concept of Tasawuf into the reality of modern life, emphasizing human values, tolerance, and local cultural heritage. The research employs a qualitative approach with a descriptive method, involving in-depth interviews with members and key figures of Jamaah Maiyah, as well as participatory observation of religious practices in various community activities, such as Pandang Bulan, Bang-bang Wetan, Kedirian, and Kenduri Cinta, held in 2023 in East Java, Indonesia. The findings highlight the positive reception of modern Sufi concepts by Jamaah Maiyah, connected to positive changes in religious practices and daily outlooks. The social and cultural impact manifests in attitudes of tolerance, social concern, and awareness of human values. Cak Nun's teachings encourage members to engage in personal introspection and achieve a balance between the worldly pursuits and the spiritual endeavors. This research not only demonstrates the relevance of Tasawuf in the modern era but also identifies its contribution in shaping the character and perspectives of religious communities. These findings provide a profound understanding and insights into how modern Sufi teachings can act as a positive force in fostering positive attitudes and values in the contemporary society.

Saebani, Beni Ahmad and Mohammad Taufiq Rahman. "From Outsider to Engagement: The Transformation of a Puritanical Islamic Organization through Government-Led Religious Moderation Initiatives." *Journal of Islamic Thought and Civilization* 15, no. 1 (2025): 277-295. [doi:10.32350/jitc.151.16]

➔ **See Abstract:** *Community Development* **[Page 41]**

Safrodin, Anila Umriana, Fihris, and Nasikhin. "Exploring Interfaith Marriage in Qur'an: A Hermeneutic and Anthropological Analysis of Permissibility." *Journal of Islamic Thought and Civilization* 14, no. 2 (2024): 370-385. [doi:10.32350/jitc.142.22]

➔ **See Abstract:** *Anthropology* **[Page 15]**

Sakeenah, Maryam. "FOSTERING THE 'FRATERNITY OF CIVILIZATIONS' AND THE ROLE OF ISLAM." *Journal of Islamic Thought and Civilization* 2, no. 1 (2012): 88-103. [https://journals.umt.edu.pk/index.php/JITC/article/view/28]

ABSTRACT: The Clash of Civilizations has been extensively refuted, but remains a highly influential paradigm in international relations and intercultural discourse. It must, therefore, be exposed as a fallacious abstraction, and defeated through exploring ways to expand dialogue and intercultural communication. UN initiatives of Alliance of Civilizations, Khatami's initiative of Dialogue Among Civilizations and interfaith exchange are promising, but need to be taken up with commitment, sincerity and vision, and made more participatory and inclusive of authentic representatives across cultures. The West must abandon the myth of its superiority over all other cultures and its Orientalist lens vis-a-vis the East. It also needs to discard prejudice and stereotypes about the 'Other.' Conflict resolution is an urgent need in order to end the feeling of unfair victimization. Marginalized communities need to be integrated into the mainstream. Commonalities in religious tradition and cultures have to be highlighted and differences respectfully recognized. The role of religion in creating tolerance and peaceful co-existence must be explored, particularly the great potential of Islam as demonstrated in history for pluralism and egalitarianism, both essential for defeating the 'Clash'. The grounds for it areamply present both in the history of Islam, rich with narratives of pluralism, tolerance and peaceful co-existence with diverse communities and in the sacred texts of Islam - the Quran and the Prophet (SAW)'s Sunnah. Areinterpretation of these sources highlighting their vast potential for conciliation and facilitation of intercultural dialogue is the need of the times.

Salahuddin, Ambreen. "Mystic Language and Symbols: Unity of Being and Pakistani Women Fiction Writers." *Journal of Islamic Thought and Civilization* 10, no. 1 (2020): 170-181. [doi:10.32350/jitc.101.09]

ABSTRACT: This article explores the concept of unity of being in fiction by Pakistani women writers. The usage of mystic language and depiction of mystical and Sufi symbols in literature can be traced back to ancient texts. However, it has been deemed alien for women to be Sufis and have mystic experience, apart from a few exceptions. Indulging in formulating mystical symbols and using mystic language by women has not been perceived as too womanly. The main reason for this is the fact that women's world-view has been restricted and thus deemed limited. Complete works of fiction by Pakistani women writers writing in Urdu have been explored for this research. There are two steps in sample selection i.e. women fiction writers and their fiction. Women writers are selected on the basis of set criteria. Selection of text is done through theoretical sampling. Women fiction writers have used mystic symbols meaningfully at innumerable places in their works. By the study of these works, it can be concluded that women writers have indulged in using mystical language and symbols and have done it in a crafty manner, though retaining the traditional usage of these symbols and metaphors.

Salahuddin, Ambreen. "Usage of Religious Symbols in Fiction by Pakistani Women Writers." *Journal of Islamic Thought and Civilization* 8, no. 1 (2018): 84-92. [https://journals.umt.edu.pk/index.php/JITC/article/view/94]

ABSTRACT: This paper is concerned with usage of religious symbols by seasoned women fiction writers of Pakistan. These writers have indulged in using significant symbols, metaphors and archetypes in their texts. Exploring the source of symbol is a meaningful study. In the current paper, it is seen how religion becomes a major source of symbols in literature. As far as religion is concerned, the usage of religious language is not seen in respect to itsstructure and function, rather it is understood by the context and pattern of text. It is also explored whether the traditional usage of these symbols is being retained by Pakistani women fiction writers or they have used symbols in newer meanings and connotations. Qualitative research methodology is applied in this current study. Thematic networks analysis is used and basic themes are extracted from text, which are in turn grouped under organizing theme, connected later with global theme.

Shafi, Iftikhar. "Philosophizing Tasawwuf: The Postmodern Cult of Sufism." *Journal of Islamic Thought and Civilization* 1, no. 1 (2011): 1-24. [doi:10.32350/jitc.11.01]

ABSTRACT: The paper is a critical study of some relatively recent Western approaches to tasawwuf. These so-called post structuralist approaches, the deconstructionist being chief among them, seem to extend the earlier orientalist attempts, as that of Henry Corbin, Reynolds Nicholson or Pervez Morevidge, of philosophizing tasawwuf, thus turning it into one among various other isms' conveniently available to the

Western critical understanding. Reviewing Ian Almond's Deconstruction and Sufism and The New Orientalists, the paper argues that in their preoccupation with tracing apparent affinities between the deconstructive/ post-structuralist and the Sufi positions on the socalled metaphysics of presence', what such studies often overlook is the epistemological difference between these two discourses. It remains a matter of some detailed discussion, which the paper does propose to attempt, to see that these recent critical approaches in the West, despite their avowed project of announcing the demise of philosophy, still somehow remain essentially complicit with the tradition of thought they look to dismantle.

Shafi, Iftikhar. "Romancing the Sufi: Persian Sufi Poetry under the Western Gaze." *Journal of Islamic Thought and Civilization* 8, no. 1 (2018): 40-59. [https://journals.umt.edu.pk/index.php/JITC/article/view/91]

ABSTRACT: The paper presents an argument against the problematic comparison of the Sufi poetry with Romanticism that is found among some of the most noted comparatists. It emphasizes the need to put both discourses within their corresponding traditional provenances for comparative purposes. The paper is divided into three sections. The first section traces some major milestones in the history of Western reception of the Persian Sufi poetry while questioning the hypothetical subsuming of the Sufi literary tradition, along with the Romantic, under the Platonic and the Neo-Platonic discourses. The second section deals with the religious provenance of Romanticism and its relationship with the Islamic tradition. The study maintains that it is the Islamic tradition that provides the theoretical framework for the Sufi literary practice. Finally, based upon the theoreticaldiscussion in the first two sections, the last section of the paper elaborates the underlying divergences between some apparently similar notions in Tasawwuf and Romanticism through closer reading of selected passages from Rumi, Keats, and Wordsworth.

Tahir, Sobia. "Islam and Modernity---A Selective Influence of the Capitalistic Set-up." *Journal of Islamic Thought and Civilization* 1, no. 1 (2011): 55-70. [doi:10.32350/jitc.11.04]

ABSTRACT: Modernity is a term referred to the complex trends of thought which led mankind to the present age with far reaching consequences. The socio-cultural milieu, we are living in, is, nonetheless, a product of modernity. Though as per experts and critics of the field, modernity ended by the beginning of the later half of the 20th century and is no more relevant now. Currently the real topic to be discussed is post-modernity, which is alsoperhaps in the last phase(s). We, however, may not claim to be surviving in the post-modern era, because we are still at premodern stage of history especially in the context of Islam and the Muslim World. Hence, for us this topic still bears vital significance though outlived by the contemporary world.

Tariq, Muhammad, Zafar Iqbal, and Fazal Rahim Khan. "Construction of Islam and the Muslims in the USA: Evidence from Print Media." *Journal of Islamic Thought and Civilization* 11, no. 2 (2021): 146-168. [https://journals.umt.edu.pk/index.php/JITC/article/view/787]

➔ **See Abstract:** *Communication Studies* **[Page 40]**

Waheed, Saima, Mohd. Khairie Ahmad, and Zafar Iqbal Bhatti. "From InstaCulture to Islamic Ethics: Cultural Hybridization and Halloween Celebrations in Pakistani Society." *Journal of Islamic Thought and Civilization* 15, no. 2 (2025): 419-436. [doi:10.32350/jitc.152.23]

➔ **See Abstract:** *Anthropology* **[Page 16]**

Yazdani, Naveed and Zamin Abbas. "Civilization as a Theoretical Framework to Study and Analyze Organization Theory with Islamic Way Forward." *Journal of Islamic Thought and Civilization* 9, no. 1 (2019): 69-88. [https://journals.umt.edu.pk/index.php/JITC/article/view/117]

ABSTRACT: This paper posits civilization as a theoretical construct to study and analyze organization theory. Contextualization of organization theory has mostly centered on the constructs of culture and society and civilization is not posited as an organization theory episteme. This paper conceptualizes civilization as its foundational values or core essence or deep cognitive roots. The paper employs civilization as a theoretical construct in the backdrop of ethical, institutional, population ecology, and diffusion of knowledge theories of organization theory. It also seeks to posit civilization as an organizational metaphor and knowledge paradigm. It also presents a four-tiered conceptual framework which captures the value hierarchy of each of its four constituent components: civilization, culture, organizational systems and management models. After analyzing traditional organization theory along with its various faces it raises the question of what is way forward for traditional organization theory (TOT) and presents Prophetic Organization Theory (POT) as a strong, viable alternative with supporting arguments of great scholars of East and West with special focus on Islamic, Western and Chinese civilizations.

Yusupova, Mavlyuda. "Islamic architecture of Uzbekistan: Development and features." *Journal of Islamic Thought and Civilization* 2, no. 2 (2012): 51-63. [https://journals.umt.edu.pk/index.php/JITC/article/view/335]

→ **See Abstract:** *Architecture* **[Page 22]**

Zahra, Fatima and Safrizal Bin Shahir. "The Spiritual Aesthetics of Islamic Ornamentation and the Aesthetic Value in Islamic Architecture." *Journal of Islamic Thought and Civilization* 12, no. 1 (2022): 116-128. [https://journals.umt.edu.pk/index.php/JITC/article/view/1900]

→ **See Abstract:** *Aesthetics* **[Page 3]**

Ozelce, Gozde. "Female Sufi Leaders in Turkey: Signals of a New Social Pattern Emerging in Secular Side." *Journal of Islamic Thought and Civilization* 9, no. 1 (2019): 1-21. [doi:10.32350/jitc.91.01]

→ **See Abstract:** *Anthropology* **[Page 17]**

Curriculum Development (1 papers)

RELATED SUBJECTS: *Islamic Studies, Higher Education, Philosophy of Education, Indonesia*

Faishal, Muhammad, Amroeni Drajat, Ryandi, Sumarsih Anwar, Shiyamu Manurung, Saimroh, and Nursalamah Siagian. "Bridging Tradition and Modernity:Comparative Study of Master's Programs in Aqidah and Islamic Philosophy in Indonesia." *Journal of Islamic Thought and Civilization* 15, no. 2 (2025): 348-364. [doi:10.32350/jitc.152.19]

ABSTRACT: This study provides a comparative investigation of the Master's Programs in Aqidah and Islamic Philosophy in Indonesia, focusing on Darussalam University (UNIDA) Gontor and Sunan Kalijaga State Islamic University (UIN Sunan Kalijaga). The study examines how institutional frameworks, epistemological paradigms, and curriculum design shape the development of scholarship in these institutions. A qualitative comparative approach was employed, combining document analysis, semi-structured interviews with faculty and students, and field observations conducted in 2023, complemented by desk research in 2024-2025. The analysis used institutional theory, Kuhn's paradigm concept, and curriculum design perspectives. The results showed distinct orientations alongside areas of convergence. UNIDA represented a pesantren-based model grounded in moral-spiritual authority and a tawhidic worldview, which outlined Islamization of knowledge and classical epistemology preservation. UIN reflected a state-affiliated model influenced by bureaucratic governance and accreditation demands. It advanced the integration-interconnection paradigm that promoted interdisciplinary dialogue and openness to contemporary scholarship. Curriculum practices reinforced these approaches with UNIDA adopting a rational-linear model centered on textual mastery. While UIN applied flexible frameworks which integrated hermeneutics, critical theory, and multidisciplinary methods. These models exhibited the richness of Indonesian Islamic higher education in negotiating tradition and modernity. UNIDA safeguarded epistemological continuity rooted in revelation, with UIN concentrated on adaptability and global engagement. These insights provided meaningful implications for policymakers and educators in designing Islamic higher education that was contextually grounded, epistemologically coherent, and responsive to global academic currents.

Curriculum Studies (1 papers)

RELATED SUBJECTS: *Islamic Studies, Education, Teacher Education, Educational Leadership*

Ali, Muhammad Qasim, Muhammad Asghar Javed al-Azhari, and Muhammad Imran/Islamic Studies. "An Analysis of the Teachings of Muhammad (SAW) to Conceptualize National Professional Standards for Teachers." *Journal of Islamic Thought and Civilization* 10, no. 1 (2020): 348-363. [https://journals.umt.edu.pk/index.php/JITC/article/view/654]

ABSTRACT: Presently, the nations are focusing on skilled manpower. For this purpose, nations are developing professional standards through education for better education. Teachers of a nation called social engineers. Muhammad's (SAW) life is a guiding light for all of humanity. In modern times, quality education and skilled manpower is the solution for social dilemmas. The major objective of the study is to analyze the teachings of Muhammad (SAW) in order to conceptualize national professional standards for teachers. It is concluded from the study that Prophet Muhammad (SAW) took practical life like examples and taught his followers/students through such example whereas the contemporary teachers are in a hurry to finish the syllabus and cover the mentioned curriculum. Basically, the contemporary teachers are not concentrating on the lifelong training of their learners/students. The Holy Prophet Muhammad (SAW) used multiple instructional techniques during his teachings to his followers. The life of Muhammad (SAW) personified that he (SAW) create a teaching-learning environment for the better learning of their followers. It is also perceived

from the life of Muhammad (SAW) that he (SAW) stressed the learning of foreign language.Keywords: Teaching of Muhammad (SAW) Conceptualization, National Professional Standards, teachers training

Customary Law (1 papers)

RELATED SUBJECTS: *Indonesian Studies, Shari'ah, Environmental Ethics, Marine Conservation*

Gayo, Ahyar, Evi Djuniarti, Mohammad Habibi M Z, Dinna Dayana La Ode Malim, Ellen Lutya Putri Nugrahani, Penny Naluria Utami, Syprianus Aristeus, and Eka N.A.M Sihombing. "Marine Conservation In the Seafaring Tradition of Lhok Teunom Coastal, Aceh Jaya Regency, Aceh, Indonesia: An Analysis From the Perspective of Fiqh Al-Bi'ah." *Journal of Islamic Thought and Civilization* 15, no. 2 (2025): 306-326. [doi:10.32350/jitc.152.17]

ABSTRACT: Environmental pollution, overfishing, and the use of destructive fishing gear have significantly impacted marine ecosystems in Indonesia, particularly in Aceh. These activities not only deplete fish stocks but also reduce biodiversity, ultimately affecting the economic livelihoods of coastal communities. In response, the Indonesian government has implemented marine protection regulations. However, destructive fishing practices persist. One effective approach to enforcement involves integrating local wisdom, as traditional authorities play a charismatic and regulatory role in managing marine environments through customary leadership. In Aceh, the customary authority responsible for overseeing marine conservation is known as Panglima Laot. This article examines the model of customary law-based marine conservation in the coastal area of Lhok Teunom, Aceh Jaya, through Fiqh al-Bi'ah (Islamic environmental jurisprudence) perspective. This research employs a qualitative approach, using field data collection through interviews, observations, and secondary data analysis related to regulations and Islamic law. The findings of the indica species and local species and enforces customary laws prohibiting destructive fishing gear, restricting the capture of certain species, and protecting coastal habitats. When analyzed through the principles of Fiqh al-Bi'ah, these practices reflect the axiological foundations of Islamic law. It emphasizes tawhid (monotheism), khilafah (stewardship), mizan (balance), islah (restore), and ihsan (benevolence). This is possible because the community effectively integrates religious and traditional values within a teo-anthropocentrism paradigm. The advantage of this model is that it benefits marine conservation efforts while simultaneously upholding Islamic values that align with pro-biocentrism.

D

Democracy (2 papers)

RELATED SUBJECTS: *Islamic Studies, Political Science, Sociology, Middle Eastern Studies*

Csicsmann, Laszlo. "ISLAMIST MOVEMENTS AT CROSSROADS: THE CHOICE BETWEEN IDEOLOGY AND CONTEXT--DRIVEN APPROACH TO POLITICS. CASE STUDY ON THE HASHEMITE KINGDOM OF JORDAN." *Journal of Islamic Thought and Civilization* 1, no. 2 (2011): 49-61. [doi:10.32350/jitc.12.03]

ABSTRACT: The aim of the paper is to analyse the ongoing transformation process within the Islamist movements using the example of the moderate Islamic Action Front party in Jordan. The dilemma of participation in the 2010 general elections raised tensions between the Muslim Brotherhood in Jordan and its political wing, the Islamic Action Front, and between doves and hawks of the same organizations. Internal debate on the future has started recently among different groups within the Islamist movement in Jordan. The research is based on the author's recent field experience in Jordan (April-July 2010, Andrew W. Mellon Fellowship at the American Centre of Oriental Research, Amman, Jordan). The author also conducted research in Syria, Lebanon, Palestine and Egypt, where several interviews were carried out with leading and lower level Islamist politicians. The dynamic changes within Islamic Action Front Party in Jordan and its relation with the regime has been used as reference point. The main question of the research was aa how the changing political and regional context shapes decisions of the Islamist with special attention to the acceptance of democratic values and human rights, political participation, and the meanings of Islamic values in the 21st century, possible cooperation with secular parties/movements/the regime.

Kennedy, Gillian. "THE TRANSFORMATION OF THE EGYPTIAN ISLAMISTS : GENUINE VALUE PLURALISM OR DEMOCRATIC WINDOW-DRESSING." *Journal of Islamic Thought and Civilization* 1, no. 2 (2011): 63-73. [doi:10.32350/jitc.12.04]

ABSTRACT: During the 1990s, Egyptian society faced an upsurge of violent Islamist attacks by various jihadist inspired groups in which over a thousand people died. In the midst of increasing government suppression and public disgust at these terrorist attacks, other Islamist groups, such as the Muslim

Brotherhood (MB) sought to re-orientate their dialogue and strategy towards a more pluralistic rhetoric. Concepts such as human rights, political pluralism and democracy were intermingled with the traditional Islamist narrative. The Egyptian experience, especially in relation to the transformation of the MB is worth discussing in order to address genuineness of this Islamist reorientation towards a new political agenda. Questions relating to positive democratic development and political pluralism need to be ascertained to assess whether the MB's transformation is mere democratic window-dressing brought about to gain power, or it is a realisation that a true alternative Egyptian hegemon must adapt to changing times amidst the face of a pluralistic populace. While the Egyptian experience is still being played out, there are indications that suggest the MB is in the midst of organisational change, yet with generational struggles constraining it. This paper shall utilise numerous political theories to produce a theoretical framework for examining power relations in the context of cultural currency and value norms in Egyptian society and how this can harness the ability to build a broad based consensual hegemon throughout Egypt. These emerging issues are replacing old power dynamics based on traditional hierarchical structures, and material capabilities such as military dominance and economic tribalism. Thus, central to this paper is highlighting the methodological framework necessary to explore the democratic credentials within the Egyptian Islamist counter-hegemonic movement.

Democracy Studies (1 papers)

RELATED SUBJECTS: *Islamic Studies, Philosophy, Political Science, Comparative Politics*

Shahzad, Asad and Irfan Muhammad. "Iqbal's Spiritual Democracy and Habermas's Deliberative Democracy: A Comparative Study." *Journal of Islamic Thought and Civilization* 14, no. 1 (2024): 137-152. [doi:10.32350/jitc.141.09]

➔ **See Abstract:** *Comparative Politics* **[Page 42]**

Design (2 papers)

RELATED SUBJECTS: *History, Art History, Islamic Art, Aesthetics, Islamic Studies*

Alashari, Duaa Mohammed. "The Role of Arabic Calligraphy in Displaying the Aesthetics of Linear Configurations in the Kiswah of Kaaba." *Journal of Islamic Thought and Civilization* 12, no. 2 (2022): 242-254. [https://journals.umt.edu.pk/index.php/JITC/article/view/2670]

➔ **See Abstract:** *Aesthetics* **[Page 2]**

Zakaria, Adila, Norliza Mohd Isa, Taufik Hairudin, and Hairul Nizam Ismail. "The Satisfaction of the Users with the Islamic Design Quality in Instant Hospitals for Non-Critical Covid-19 Patients in Malaysia." *Journal of Islamic Thought and Civilization* 11, no. 1 (2021): 355-373. [https://journals.umt.edu.pk/index.php/JITC/article/view/1495]

➔ **See Abstract:** *Architecture* **[Page 22]**

Development Studies (5 papers)

RELATED SUBJECTS: *Sociology, Economics, Islamic Economics, Political Science, Islamic Studies*

Ahsan, Mohammad Amimul, Saber Ahmad, Mohammad Jaweed Iqbal, Habib Ullah, and Mohammad Jonaed Kabir. "The Challenges of Islamic Moral Economy in the Contemporary Social Context of Bangladesh." *Journal of Islamic Thought and Civilization* 15, no. 2 (2025): 55-71. [doi:10.32350/jitc.152.04]

➔ **See Abstract:** *Bangladesh Studies* **[Page 26]**

Alsoudi, Abdelmahdi. "The Socio-Economic Impact of Syrian Refugees on Labor in Jordan: Case Study on Local Communities in Mafraq Governorate." *Journal of Islamic Thought and Civilization* 10, no. 1 (2020): 1-23. [doi:10.32350/jitc.101.01]

ABSTRACT: Jordan is heavily affected by the influx of over 1.4 million Syrians among them 655,000 registered refugees. Today, the country has been struggling to provide housing, water, education, healthcare and jobs to its increased population and this huge number of Syrian refugees. When Syrians first arrived to Jordan they received assistance and sympathy from the host communities but once it became clear that they are here to stay and started to compete with local population for food, housing, jobs and services things started to change. Host communities in Mafraq and elsewhere in the country became weary of refugees, as the two groups have to compete over such scarce socio-economic resources and would rather see Syrians go back to their country. The study recommends more international aid to Jordan to enable the government to provide food, jobs and services to its population and refugees. The government should provide economic aid

for the local population in Mafraq to help them cope with the refugees' crisis.

Rahat, Rahla. "Resistance and Potential for Development: Examining the Role of Religion in the Development of Women in the Infrastructure Projects in Pakistan." *Journal of Islamic Thought and Civilization* 10, no. 1 (2020): 197-211. [https://journals.umt.edu.pk/index.php/JITC/article/view/648]

ABSTRACT: Pakistan is going through large scale infrastructure development with most of the state-led mega projects being funded by international financing agencies. Many of these agencies have mandatory social safeguards to mitigate the negative impacts of the projects for project-affected-communities especially women. This provides the government an opportunity to advance the conditions of women in project areas. However, the gender mainstreaming efforts usually face resistance from communities on various grounds including religion.This study explores the nature of resistance on religious basis and the strategies used by the development practitioners to manage such resistance. A qualitative research approach was employed and through a purposive sampling technique participants were recruited for this study. In-depth interviews were used to collect data which was analyzed by thematic analysis. The data was collected from development practitioners working for government and international financing agencies on infrastructure projects.Resistance towards development of women initiatives are on interventions, presence of female staff in communities, and on giving access to project teams, including women, to females in communities. Major reasons for this resistance were suspicion of projects, especially if the financing agencies were Western, and the fear that development of women may result in women losing their religious and cultural values which may lead to the breakdown of the institution of family and Islamic society. The strategies to deal with these resistances include involving religious leaders as stakeholders, peer education through religious scholars, exposure visits for local religious leaders, developing gender and cultural sensitivities of the staff, meaningful consultation with community, and effective grievance redress mechanism.

Samindjaya, Syahruddin Sumardi, Abdelkader Laallam, Fahmi Ali Hudaefi, Bechir Mahamat Issa, Saidi Ouassaf, and Mohamed Imad Oussedik. "Imam Zarkasyi's Contribution to Indonesia's Modern Waqf Education System." *Journal of Islamic Thought and Civilization* 14, no. 1 (2024): 74-91. [doi:10.32350/jitc.141.05]

ABSTRACT: The current study aimed to explore Imam Zarkasyi's efforts to modernize pesantren institutions (Islamic boarding schools) through waqf organizations. The study drew on scholarly publications including books and academic papers as well as primary sources about Imam Zarkasyi by utilizing a qualitative, descriptive, and explanatory research methodology. The findings revealed that Zarkasyi's educational perspectives and personal experiences significantly influenced the modernization of the waqf-based educational system. Zarkasyi's proposals to enhance the pondok system's modernity were based on his thorough understanding of the country's educational culture. In response to the Dutch colonial administration, private educational institutions were established in 1926. These institutions offered students, educators, and community members the chance to acquire essential life skills and values in a unique educational setting. To ensure the continuity of these institutions, Zarkasyi transformed them into publicly owned enterprises through waqf establishment in 1958. As a waqif, he allocated a substantial portion of his fortune to be shared collectively among his three brothers. Zarkasyi aimed to ensure the sustainability of this approach by incorporating waqf principles which include attitudes, abilities, and praiseworthy characteristics. His initiatives continue to serve as a pedagogical model for private schools in Indonesia. This success motivates others to emulate the waqf concept, thereby contributing to the restoration and development of Islamic civilization.

Sholihin, Muhammad, Catur Sugiyanto, and Akhmad Akbar Susamto. "Rethinking the Essentiality of Homo Islamicus: Exploring the Fundamental Critiques." *Journal of Islamic Thought and Civilization* 13, no. 2 (2023): 210-230. [doi:10.32350/jitc.132.14]

ABSTRACT: This paper examines the necessity of homo islamicus perspective in Islamic economics. As such, it is a conceptual paper that emphasizes a critical approach to identify new concepts and critiques regarding homo islamicus. The conceptual approach focuses on theoretical analysis, in which the study aims to investigate the concept of homo islamicus and explain its logical implications. This approach enables the researcher to critique and identify a research gap regarding the concept of homo islamicus. The study highlighted several reasons, which identify that homo islamicus is not essential. Firstly, it was marked that the development of Islamic economics does not rely on the obedience and righteousness of economic actors. Secondly, as homo islamicus holds significant status, it should not be prioritized over other foundational concepts. Lastly, the study foregrounded that although homo islamicus is significant in its current form, it is not necessary to establish the basis for transforming the Islamic economy. Furthermore, it was also observed that it is still required in Islamic economics; thus, homo islamicus should not be the sole concept, excluding

other relevant concepts for comparison. Additionally, this study underscores that homo islamicus loses its significance when it is seen as final and absolute; however, it may contradict the ongoing quest for the identity of Islamic economics.

Digital Culture (1 papers)

RELATED SUBJECTS: *Sociology, Religious Studies, Islamic Movements, Indonesia*

Aziz, Arfan, DI Ansusa Putra, and Muhammad Rafii. "Seizing Ahlussunah wal Jama'ah: The Contestation of Identity on Hermeneutic Digital Platforms in Indonesia." *Journal of Islamic Thought and Civilization* 15, no. 2 (2025): 401-418. [doi:10.32350/jitc.152.22]

ABSTRACT: The identity of Ahlussunah wal Jama'ah (Aswaja) has become a hallmark of the Nahdlatul Ulama (NU) organization in Indonesia. However, Salafi declared itself as the Aswaja and continued to campaign true AhlusSunnah, while labeling others as heretics. This article delves into the issue of the struggle for Aswaja claims between NU and Salafi in Indonesia as represented on their official websites. To explore this contestation, the article uses Fairclough's critical discourse analysis, which is useful to uncover meanings and ideas within published texts, processes of discourse production, and their implications for socio-religious practices in Indonesia. The findings of this study reveal differences in hermeneutical strategies used by NU and Salafi, especially on social, cultural, and governmental issues. Based on its hermeneutical approach, Salafi claims that Aswaja, as defined by the Salafi manhaj, represents the authentic and safe path. In contrast, NU contructs its distinction through the concept of Aswaja an-Nahdliyah which it presents as more relevant to Indonesian Muslims. NU and Salafi continue to compete for Aswaja's authority in Indonesia, utilizing digital platforms and employing jargon they consider inherited from the Companions and Tabi'in, such as returning to the Qur'an and Sunnah, the purity of monotheism, and anti-bid'ah. This article demonstrates that this struggle for Aswaja's authority has become a new feature of Islamic religious life in Indonesia and an authoritative medium for their followers to strengthen their understanding of Islam in the digital era. This allows for a competitive NU-Salafi relationship to co-exist in addressing religious issues in the future.

Digital Humanities (2 papers)

RELATED SUBJECTS: *Sociology, Religious Studies, Media Studies, Anthropology, Communication*

Alam, Azhar, Muhammad Rafli Surya Fardana, and Muhamad Al Bagir. "Digital Anti-riba Campaign: Netnographic Study from Xbank Indonesia Digital Community." *Journal of Islamic Thought and Civilization* 15, no. 1 (2025): 224-239. [doi:10.32350/jitc.151.13]

➔ **See Abstract:** *Anthropology* **[Page 6]**

Kerim, Shamshadin, Maxat Kurmanaliyev, and Yershat Ongarov. "Social Networks as a Tool for Islamic Preaching." *Journal of Islamic Thought and Civilization* 15, no. 1 (2025): 44-58. [doi:10.32350/jitc.151.03]

➔ **See Abstract:** *Communication* **[Page 38]**

Digital Media (1 papers)

RELATED SUBJECTS: *Islamic Studies, Sociology, Religious Studies, Cultural Studies*

Kanat, Kupeshov, Satershinov Bakhitzhan, Shagyrbay Almasbek, Meimankhozha Nurmukhammed, Zhanat Aldiyarova, and Nurgul Tutinova. "Cyber-Islamic Environment in the Religious Field of Kazakhstan." *Journal of Islamic Thought and Civilization* 15, no. 2 (2025): 473-485. [doi:10.32350/jitc.152.26]

➔ **See Abstract:** *Cultural Studies* **[Page 53]**

Digital Studies (1 papers)

RELATED SUBJECTS: *Shari'ah, Technology, Marriage, Family Law*

Fikri, Mursyid, Abbas, M. Ilham Muchtar, Darlius, and Dzulkifli Al-Amin. "Emergence of Digital Matrimony: Exploring Islamic Legal Responses to Metaverse Marriages." *Journal of Islamic Thought and Civilization* 14, no. 2 (2024): 246-262. [doi:10.32350/jitc.142.15]

ABSTRACT: This research examines the Islamic legal perspective on conducting marriages within the virtual realm of the metaverse, by addressing the implications of digital advancements in religious practices and

legal frameworks. The study explores how Islamic legal principles can be applied or adapted to virtual marriages in contemporary contexts. Thus, a qualitative methodology is employed that utilises document analysis and in-depth interviews with scholars and experts in contemporary Islamic jurisprudence and technology. This research focuses on assessing the validity, conditions, and execution of virtual marriages, identifying the challenges and potential solutions in aligning these practices with Sharia principles. The results indicate that integrating marriage practices into the metaverse is feasible with appropriate adjustments to ensure compliance with Islamic law, particularly regarding legal, technical, and ethical considerations. The uniqueness of this study stems from its exploration of previously unexplored areas, where digital innovation intersects with religious law, offering new perspectives on the adaptability of Islamic legal principles in response to emerging technologies. The implications of the findings are significant for policymakers, legal practitioners, and Muslim communities, as they provide a strategic framework for developing relevant Islamic legal policies and guidance for virtual interactions, ensuring that the evolving digital landscape respects and upholds religious values.

Digital Transformation (1 papers)

RELATED SUBJECTS: *Islamic Economics, Finance, Zakat, Poverty Alleviation*

Muyassarah, Muyassarah, Sokhikhatul Mawadah, Naili Saadah, Fita Nurotul Faizah, Liafatra Nurlaily, and Mansur Mansur. "Revised Zakat Distribution: Perspectives on Digital Transformation for Poverty Alleviation." *Journal of Islamic Thought and Civilization* 15, no. 2 (2025): 192-215. [doi:10.32350/jitc.152.11]

ABSTRACT: This study explores the effectiveness of revised zakat distribution through digital transformation in poverty alleviation efforts. Along with developing financial technology and digital inclusion, the traditional zakat distribution mechanism faces new challenges and opportunities in improving efficiency, transparency, and beneficiary outreach. Therefore, this research focuses on how digital transformation can optimize zakat distribution to improve mustahik welfare. Second, the factors that become obstacles and opportunities in implementing the digitalization of zakat distribution in various zakat management institutions are also studied. This research uses a qualitative approach with a case study method on several zakat institutions in Indonesia, and countries with developed digital zakat ecosystems. Data were collected through in-depth interviews, analysis of policy documents, and observation of the implementation of digital platforms in zakat distribution. In addition, this research also uses SWOT analysis to identify internal and external factors that affect the effectiveness of the digitalization of zakat distribution. The results show that the digitalization of zakat distribution contributes to improving the efficiency of fund allocation, accelerating the distribution process, and increasing transparency and accountability. However, challenges such as limited digital literacy of mustahik, resistance from traditional zakat managers, and data security issues need to be overcome. The study highlights the importance of integrating technology with traditional practices while addressing digital inequality to ensure the broader impact of zakat on poverty alleviation. Moreover, the research suggests that collaboration among various stakeholders, including the government, zakat institutions, and technology providers, is critical to the successful implementation of digital zakat systems.

Diplomacy (1 papers)

RELATED SUBJECTS: *Islamic Studies, International Relations, Indonesian Studies, State-Religion Relations*

Basid, Abdul, Moh Fauzan, Amrulloh Amrulloh, Mujianto Solichin, Ahmad Munjin Nasih, and Bakri Mohamed Bkheet Ahmed. "The Role of Nahdlatul Ulama' (NU) Diplomacy in Promoting Islam Rahmatan Lil 'Alamin Exegesis to Strengthen Indonesian State-Religion Concepts: A Study of Gus Dur's Thought." *Journal of Islamic Thought and Civilization* 14, no. 2 (2024): 224-245. [doi:10.32350/jitc.142.14]

ABSTRACT: This research aims to examine the role of Nahdlatul Ulama's (NU) diplomacy in spreading the values of Islam Rahmatan Lil 'Alamin to strengthen the conceptions of state and religion in Indonesia. This study is beneficial in understanding the fundamental religious organization (NU) that can contribute to interfaith and international dialogue and cooperation, support social harmony, and reinforce an inclusive and tolerant national foundation in Indonesia. Therefore, the current study deployed a qualitative research methodology. The analysis was conducted using data collected through a literature review, in-depth interviews with leaders and members of NU, and a content analysis of videos and netizen comments on the NU Online YouTube channel regarding discussions by Gus Dur about the formation of an Islamic state. This study also explores the genealogy of NU, the state and religious conceptions advocated by NU, and the biography and views of Gus Dur on the topic. The findings indicate that NU, through Gus Dur's thinking and an inclusive diplomatic approach, has actively promoted an interpretation of Islam oriented towards universal values such as justice, peace, and tolerance. NU reflects this by actively promoting Islam Rahmatan Lil

'Alamin as the foundation for a stronger, pluralistic, and democratic state. The study also examined the polemics of state and religious conceptions that trigger public discussions and explores the NU differences through cross-faith dialogue and understanding.

Disaster Management (2 papers)

RELATED SUBJECTS: *Sociology, Religious Studies, Psychology, Ethics, Islamic Studies*

Okur, Huseyin, Melek Celik Ince, and Ali Cancelik. "Measuring the Impact of Understanding Precaution and Trust (Tawakkul) in the Face of Natural Disasters on the Consciousness of Responsibility: The Case of Turkiye." *Journal of Islamic Thought and Civilization* 15, no. 1 (2025): 59-80. [doi:10.32350/jitc.151.04]

ABSTRACT: This study aims to explore how the concepts of precaution, reliance on Allah (tawakkul), and a sense of responsibility, as understood in Islamic belief, are reflected in individuals' lives when faced with natural disasters. The study, conducted using a scale with individuals from various regions of Turkiye who have experienced earthquakes, seeks to determine the impact of these concepts on their sense of responsibility. A quantitative method was used to assess how precaution and tawakkul influence the sense of responsibility during natural disasters. Data were collected from 405 participants using the Responsibility Sense and Behavior Scale, Disaster Preparedness Scale and Reliance on Allah (Tawakkul) Scale, which included 53 questions. Participants were also asked about their experiences with natural disasters to analyze their attitudes toward precaution, tawakkul, and responsibility. The results show that while individuals in Turkiye demonstrate high levels of tawakkul--entrusting outcomes to Allah after fulfilling their responsibilities--their disaster preparedness and precautionary measures remain low, regardless of personal experience with disasters. This study is one of the first to empirically examine the intersection of Islamic concepts and disaster preparedness. It contributes to the literature by evaluating whether reliance on Allah enhances or hinders disaster readiness. The findings highlight the need for educational initiatives that align religious teachings with risk mitigation strategies.

Safiai, Mohd Hafiz, Izzat Muazam Mustafa Kamal, Mohd Izhar Ariff Mohd Kashim, Md Yazid Ahmad, Ezad Azraai Jamsari, Mohamad Zulfazdlee Abul Hassan Ashari, Anwar Muttaqin, and Ibnor Azli Ibrahim. "Exploring Flood Dynamics: Integrating Environmental, Social, Astronomical and Islamic Perspectives." *Journal of Islamic Thought and Civilization* 15, no. 2 (2025): 236-252. [doi:10.32350/jitc.152.13]

ABSTRACT: Floods are a recurring natural disaster with profound implications for human livelihoods, infrastructure, and the environment. This study critically examines existing literature to identify the primary causes, impacts, and mitigation strategies associated with flash floods, integrating insights from Islamic perspectives and exploring their relationship with astronomical phenomena, a relatively understudied area. Despite substantial research on hydrological and urban factors, limited attention has been given to the interplay between astronomical elements, such as lunar phases and solar activity, and flash flood occurrences. This gap underscores the need for a multidisciplinary approach\ to understand these complex phenomena. The study employs a qualitative methodology involving systematic literature review and content analysis. Key findings highlight heavy rainfall, unplanned urbanization, inadequate drainage systems, and individual behaviors as major contributors to floods. Furthermore, the study identifies significant socioeconomic and environmental impacts, including property damage, disruption of livelihoods, and psychosocial effects. Proposed mitigation strategies emphasize improved drainage infrastructure, public awareness campaigns, and the integration of Islamic principles for sustainable disaster management. This research contributes to bridging critical knowledge gaps by suggesting future studies on the role of astronomical factors in flood prediction and advocating for faith-based approaches to environmental stewardship. The findings aim to inform policymakers, urban planners, and environmentalists about developing holistic and sustainable solutions.

Divorce Prevention (1 papers)

RELATED SUBJECTS: *Islamic Studies, Sociology, Family Studies, Local Wisdom*

Hasbi, Muhammad, Nixson, Rina Reyati, Erman, and Ismardi. "Merasi: Revitalisation in Early Divorce Prevention." *Journal of Islamic Thought and Civilization* 14, no. 2 (2024): 336-354. [doi:10.32350/jitc.142.20]

ABSTRACT: A couple's commitment to forming a household begins with harmony through several premarital stages. These stages are related to local wisdom that must be considered important to prevent early divorce. The current study aimed to revive a pearl of local wisdom, namely merasi, to revitalize it in order to find the harmony of a mate and make efforts to prevent early divorce. Additionally, the study

employed a qualitative method for data analysis through observation, literature review, and content analysis of local wisdom and Islamic law. The study was conducted using deductive and inductive methods in placing the practice of merasi as an acculturation of Islamic teachings. The impact of globalization, on the culture of individualism and hedonistic lifestyles, has caused an increase in the cases of early divorce. The incompatibility of married couples is one of the most common causes of early divorce, which should have been identified by the practice of merasi. This practice needs to be revitalized in order to reduce the divorce rate among young couples. Acculturation is related to the practice of merasi as a local wisdom aimed to organize the household.

E

Eco-fiqh (1 papers)

RELATED SUBJECTS: *Environmental Studies, Hadith Studies, Islamic Ethics, Water Governance*

Aouati, Fatima Zohra and Khaled Obaideen. "Sustainable Development Goal 6 and the Prophetic Guidance on Water: A Hadith-Based Framework." *Journal of Islamic Thought and Civilization* 15, no. 2 (2025): 137-156. [doi:10.32350/jitc.152.08]

ABSTRACT: Water scarcity, pollution, and inefficient use remain critical barriers to achieving Sustainable Development Goal 6 (SDG 6: Clean Water and Sanitation)/ The attainment of Sustainable Development Goal (Clean water and Sanitation), SDG#6, is critically undermined due to pressing issues, like water scarcity, pollution, and inefficient management of water resources. While Islamic civilisation has developed and emphasised frameworks governing water access, hygiene, and conservation, these resources are integrated seldomly into modern contemporary sustainability discourse. The current study fills this gap by systematically examining the Prophetic tradition (hadith) and aligning it with SDG#6 targeting clean water and sanitation needs and its governance for water management. A qualitative textual approach was deployed by extracting 27 authenticated narrations from five canonical Sunni collections, which were coded into themes of equity and access, conservation and efficiency, pollution prevention, sanitation and hygiene, and ecosystem care. These thematic variations were then mapped to all six substantive SDG#6, along with its implementation targets (6.a-6.b). Indicatively, the findings revealed a close relevance between Prophetic teachings and the SDG#6 framework: guidance against monopolising surplus water aligns with equitable access; prohibitions on wastefulness support efficiency; injunctions against polluting stagnant water parallel source-protection standards; and compassion toward animals broadens the scope of ecosystem care. The contribution of this work lies in providing a faith-sensitive ethical framework for water governance. By embedding SDG#6 within Prophetic ethics, the study enhances legitimacy, mobilises religious institutions, and offers practical entry points for culturally resonant policy instruments. By situating Islamic traditions within the discourse on sustainability, the current research will be beneficial in demonstrating valuable resources for advancing global sustainability goals (SDG#6), particularly in Muslim-majority contexts.

Ecology (1 papers)

RELATED SUBJECTS: *Sociology, Religious Studies, Anthropology, Environmental Studies*

Tahir, Gustia, Ilham, Andi Asrifan, and Barsihannor. "Eco-sufism in Ammatoa Community: Harmonizing Islamic Values and Local Traditions for Environmental Conservation in Kajang Bulukumba." *Journal of Islamic Thought and Civilization* 15, no. 1 (2025): 124-145. [doi:10.32350/jitc.151.08]

→ **See Abstract:** *Anthropology* **[Page 16]**

Economics (53 papers)

RELATED SUBJECTS: *Islamic Studies, Finance, Sociology, Law, Philosophy*

Abdulrahman, Manswab Mahsen. "National Social Security Fund of Kenya: An Assessment from Islamic Jurisprudence." *Journal of Islamic Thought and Civilization* 11, no. 2 (2021): 104-123. [https://journals.umt.edu.pk/index.php/JITC/article/view/1209]

ABSTRACT: The social security fund operated as a community collective system prior to the colonial period. The colonial government proposed establishing a provident fund for African workers. They noted that the pension scheme was not favorable because it required the investment of significant resources and subsidies by the government. Following independence, the Kenyan government announced the implementation of social security for its people. The National Social Security Fund (NSSF) was established by an Act of

parliament Cap 258 in November 1965, however, contributions began in July 1966 to allow it to operate as the National Provident Fund. Since her independence Kenya has undergone several pension reforms, culminating in the enactment of the NSSF Act in 2013. The pension scheme has received significant attention from the Muslim clerics. Some fatawa have been issued stating that the retirement benefits are not Shari'ah compliant. This situation might jeopardize the retirement goal and put the retirees in financial difficulty by denying them their benefits. The main objective of this study is to evaluate the conformity of Shari'ah in Kenya's pension fund operation. Inductive method was used to examine the operational methods of the social security fund from both the perspectives of pension scheme and Islamic jurisprudence in order to mutually integrate them. Likewise, the researchers used the analytical approach to clarify the opinions of the Muslim scholars regarding the pension scheme products and to highlight some areas of inconsistency with Islamic law in order to provide Islamic alternatives. The results showed that pension scheme funds are inconsistent with Islamic law. Therefore, it is recommended for NSSF to open Islamic windows to meet the demands of the Muslim workers seeking Shari'ah compliant products / services.Keywords: Islamic jurisprudence, Kenya, National Social Security Fund (NSSF), Pension reforms

Alsoudi, Abdelmahdi. "The Socio-Economic Impact of Syrian Refugees on Labor in Jordan: Case Study on Local Communities in Mafraq Governorate." *Journal of Islamic Thought and Civilization* 10, no. 1 (2020): 1-23. [doi:10.32350/jitc.101.01]

➔ **See Abstract:** *Development Studies* **[Page 61]**

Arof, Khairul Zahreen Mohd, Mohd Daud AWANG, Mohd Hambali Rashid, and Syuhaida Ismail. "Coronavirus Disease 2019 (Covid-19) Outbreak Lockdown: The Effects on Spiritual, Physical, Emotional, Intellectual and Financial States of the Islam Believers." *Journal of Islamic Thought and Civilization* 11, no. 2 (2021): 388-399. [https://journals.umt.edu.pk/index.php/JITC/article/view/1899]

ABSTRACT: Coronavirus Disease 2019 (COVID-19) outbreak was declared by the World Health Organization (WHO) as a global health emergency and global pandemic on March 11, 2020. In controlling the quick spreading of COVID-19, the enforcement of lockdown has been employed in many counties. Unfortunately, the lockdown affects all industries as well as the whole nation in terms of spiritual, physical, emotional, financial, and intellectual states. Therefore, this paper attempts to examine the effects of lockdown on spiritual, physical, emotional, intellectual, and financial states of the Islam believers from Malaysia, Oman, Yemen, Saudi Arabia, Egypt, and Turkey. Through systematic literature review, this paper designed a questionnaire survey and collected information from 208 respondents. Prior to the primary data collection, a pilot study was conducted to test the reliability of the designed questionnaire survey. This paper found that the COVID-19 lockdown has positive effects on the spiritual, intellectual, and physical states of the believers of Islam. On the other hand, the COVID-19 lockdown also leads to unstable emotion of the believers of Islam as well as the financial issues. The findings may help in future study, religious departments, and the authority bodies of the countries to strategize the plan of actions in minimising the impact of lockdown on the nations.Keywords: Comparative study, COVID-19 outbreak, Effects of lockdown, Believers of Islam, Lockdown

Asim, Muhammad, Muhammad Akram Zaheer, and Yasmin Roofi. "Constitutional Economics under an Official Thought to be Divinely Guided: Implication on Islamic Republic of Iran." *Journal of Islamic Thought and Civilization* 10, no. 1 (2020): 273-287. [doi:10.32350/jitc.101.15]

ABSTRACT: Constitutional economics is an interdisciplinary subject of constitutionalism and economics where political government tries to constitutionalize the economic activities within the state. Although, every political government tries to deal with all the economic aspects during constitutional engineering but, in theocratic states, the supreme religious institution performs the respective task because of having an official thought to be divinely guided. This study comprehensively describes the concept of Vilayat-e-Faqih (introduced by the Imam Khomeni) in Iran, by which, the entire political system including the economic and financial affairs of Iran has become the subjects of Supreme Leader and his Guardian Council. Similarly, articles20, 21, 26, 27, 28, 29 and 31 of the Iranian constitution emphasize upon economic rights of the nation in general. On the other hand, articles 43, 44, 45, 46, 47 and 48 of the constitution defineIranian economic infrastructure, which is comprised ofstate, corporate and private sectors.At the same time, articles from 100 to 106 of the constitution focus on the power and authorities of"the councils" at the town, city, districtand provincial levels. Moreover,this study also provides constitutional economic analysis of article 05, articles 107 to 112, article 150,and article 176 that exhibits hegemonyofSupreme Leader (in consultation with Guardian Counciland Revolutionary Guards)regarding looking after, controlling and directing all the economic activities within the state. Furthermore, the study also investigates how and why eachconstitutional provision is the subject of the post of Supreme Leader (also called Vilayat-e-Faqih; considered to be divinely guided).

Ayaz, Mohammad, Hassan Shakeel Shah, Amat ul Mateen Noor, Sadaf Shaheen, and Jibrail Bin Yusuf. "Islamic Microfinancing by the Banking Sector of Pakistan: Problems and Solutions." *Journal of Islamic Thought and Civilization* 9, no. 2 (2019): 148-171. [doi:10.32350/jitc.92.08]

➔ **See Abstract:** *Banking* **[Page 26]**

Aziz, Jamal Abdul, Siti Maghfiroh, Ayu Kholifah, Adam Voak, and Chamada Chaidar Althof. "Rethinking 'Interest' in Islamic Finance: A Critique of the Method of Fatwa MUI and Its Legitimacy in Indonesia." *Journal of Islamic Thought and Civilization* 15, no. 1 (2025): 81-98. [doi:10.32350/jitc.151.05]

ABSTRACT: This article explores the concept of 'interest' as a fundamental issue in Islamic financial practice in Indonesia, with a particular focus on the fatwa issued by the Indonesian Ulema Council (MUI) No. 1/2004, which formalized the prohibition of interest in Islamic financial institutions as haram activity. The fatwa has sparked criticism and debate among academics and scholars questioning its legitimacy. Also, the method of deriving laws is weak and less affirmative in addressing the socio-economic conditions of the Indonesian people who are used to conventional banks and have not recently intersected with Islamic banks, through a qualitative-normative approach and the collection of primary data from various academic sources that discuss the fatwa. It was found that the MUI fatwa relied heavily on normative postulates and used qiyas, an analogical reasoning method based on legal 'illat (adequate cause), as its primary ijtihad approach. However, the MUI's methods overlook the socio-economic context. Critical political indications specific to Indonesia can inform a more comprehensive and contextually relevant basis for expressing interest as haram in financial institutions. The recommendation in this study is the need to review and reassess the arguments underlying the fatwa to align it more closely with the reality of the profit-taking system in financial institutions that is common to the national and global community.

Banikamal, Abdolmoghset and Hadi Gamshadzehirfar. "Delusive Versus Genuine Human Needs: An Islamic Response to Global Resource Scarcity." *Journal of Islamic Thought and Civilization* 9, no. 1 (2019): 23-36. [doi:10.32350/jitc.91.02]

ABSTRACT: This study looks at the issue of human needs from an Islamic perspective. Many political theorists and philosophers have tried to deal with the issue of human needs but many aspects of this issue still remain unresolved. This paper aims at looking at the issue from an Islamic perspective. In doing so, it examines the issue of human needs comparatively from western and Islamic perspectives. Then the study discusses the nature of human beings and their needs as well as the purpose behind their pursuance. The key objective of the study is to contribute in regulating the pursuance of needs. It argues that all human needs are not necessarily genuine, rather a significant number of them are delusive. To distinguish genuine needs from delusive ones, the study suggests the purpose behind the pursuance of needs as the key criterion. In doing so, the paper comes up with a model labeled Orbit of Needs. This model comprises four circles or orbits. The most central circle is of necessity, followed by comfort, beautification and exhibition. According to the model, all those needs that fall into one of the first three circles in terms of purpose are genuine, while any need which falls into the fourth circle is delusive.

Cheema, Shahbaz. "Distribution of Inheritance under Islamic Law: An Appraisal of Online Inheritance Calculators." *Journal of Islamic Thought and Civilization* 11, no. 1 (2021): 112-131. [https://journals.umt.edu.pk/index.php/JITC/article/view/1228]

ABSTRACT: With the proliferation of the internet, new modes of access and dissemination have been invented. This paradigmatic shift is not only providing a stimulus for science and technology, but traditional fields of knowledge, such as religious studies and allied disciplines, are also among its beneficiaries. Once it was an uphill task to find a scholar well versed in Islamic inheritance law and ask for advice on the distribution of a deceased's estate. Various online inheritance calculators have made it convenient, and to some extent, eliminated the inevitability of the consultation with scholars of inheritance. In this background, the paper analyzes some accessible online inheritance calculators and explores their strengths and weaknesses. For evaluative purposes, two benchmarks are devised: one is 'accuracy score' and another 'efficiency grade.' The outcome of the assessment is mixed. Despite the accessibility of online calculators, one should not repose outright confidence without being aware of their merits and demerits. Some calculators have evolved a smooth and efficient system to solve a large number of propositions of inheritance, while others lack proficiency and accuracy.Keywords: Islamic inheritance law, Online inheritance calculator, Distribution of estate, Technology based calculation of shares

Feyyaz, Muhammad. "Faith, Reason and Statecraft in Contemporary Islam: Interpretations, Interface and Distortions." *Journal of Islamic Thought and Civilization* 3, no. 1 (2013): 75-102.

[https://journals.umt.edu.pk/index.php/JITC/article/view/37]

ABSTRACT: Role of reason in faith and statecraft in Islam is the central feature that this article attempts to investigate. The underlying argument that constitutes the premise of the paper is the suggestion that faith and reason are mutually amenable, and their sustained bondage is essential for forward movement of the state, its citizenry and the statecraft. A key question being looked at is whether or not intellectual movement in Islam is experiencing stagnation or otherwise. Following a systematic enquiry pathway, the discourse thereforeexamines how, to what extent, and for how long reason has guided development of Islamic jurisprudence and political thought with contingent bearing upon direction of the state and statecraft until contemporary Muslim environment. Among others, the discussion engages with controversies surrounding ijtihad as well as the question of Islam versus modernity with necessary reference to secularism. The paper concludes by resolving the issues raised.

Hardivizon and Muhammad Sholihin. "Hybrid Rationality behind Customers' Choices of the Islamic Banks : An Experience of Bengkulu, Indonesia." *Journal of Islamic Thought and Civilization* 11, no. 1 (2021): 175-200. [https://journals.umt.edu.pk/index.php/JITC/article/view/859]

ABSTRACT: The article aims to reveal the rationality behind the customers' choices of Islamic banks in Bengkulu province. For this purpose through exploring the possibility of unification between instrumental rationality and Islamic rationality, it will be identified empirically the essence of the customers' choices of Islamic banks in Bengkulu, Indonesia. The analysis deployed a grounded theory approach. The data obtained was qualitative by involving at least 15 (fifteen) participants who volunteered and spread across several Islamic banks in Bengkulu Province. Therefore, an in-depth interview was conducted as a strategy to collect data related to the rationality behind customers' choices for the product of Islamic banks in Bengkulu province. The main findings of this study is: "hybrid rationality was successfully identified behind the customers' choices of Islamic banks in Bengkulu province. This rationality is a unification between instrumental rationality and Islamic rationality based on religiosity values--Shari'ah compliance. It is an evidence for categorizing the consumers' choices of Islamic banks in Bengkulu as "the hybrid rationality."Keywords: Rationality, Instrumental Rationality, Hybrid rationality, Rationality based values

Hayat, Azmat, Muhammad Hakimi Muhammad Shafiai, and Mohamad Sabri Haron. "Pragmatism, Neoliberalism OR Islam, The case of Alcoholic Beverages." *Journal of Islamic Thought and Civilization* 9, no. 1 (2019): 131-146. [doi:10.32350/jitc.91.09]

ABSTRACT: After the defeats of Marxism, pundits in the global north claimed neoliberalism as the endpoint of mankind ideological evolution and the universalization of Western liberal creeds as the final form of human civilization. In contrast, Muslims believes that more than fourteen hundred years ago Islam already providedthe best and everlasting ideology for the welfare of humanity. The logic of Islam is based on intervention inthe socioeconomic affairs of mankind (Amar Bil Maroof and Nahi Anil Mumkar), while proponents of neoliberalism believes in non-intervention. Using the methodology of library research, this study investigated whether neoliberalism or Islam better serves the greatest interest of the greatest numbers by taking the case of alcoholic drinks. In 18th century England non-interference in the socioeconomic affairs of mankind created the era of gin craze which is still remembered for widespread corruption and social devastation. Besides 18th century England, recently interference in the socioeconomic affairs of mankind were linearly associated with a drastic decline in widespread corruption and social devastation. It is a wellknown fact that neoliberalism is attributed to the greatest harm to the greatest number while in the dogma of Islam there is an all-time greatest benefit to the greatest number

Hussain, Talat and Muhammad Nadeem Khalil. "Shari'ah Issues in Islamic Capital Markets of Pakistan: A Case Study of Sukuk." *Journal of Islamic Thought and Civilization* 9, no. 1 (2019): 89-105. [doi:10.32350/jitc.91.06]

ABSTRACT: Islamic Capital Markets (ICM) are playing an important role in raising long term funds and thus playing their role in economic growth and development of a country. Sukuk are important Islamic Capital Market instruments through which long term funds are obtained from general public. Sukuk are certificates of equalvalue representing undivided shares in ownership of tangible assets, usufructs and services, or in the ownership of the assets of particular projects or special investment activities. Sukuk market in Pakistan is regulated by the Securities and Exchange Commission of Pakistan (SECP). Despite the continuous growthof Sukuk market in Pakistan, there are various Shari'ah issues which are still prevalent in the Sukuk structures which need our attention in order to make the Sukuk Shari'ah compliant in true spirit of Islam. The main objective of this paper to discuss and elaborate the various Shari'ah issues prevailing in IslamicCapital Markets of Pakistan, especially related to Sukuk. It is argued that while structuring Sukuk, the various

features of conventional bonds are replicated while compromising the various Shari'ah injunctions. The current practices of various financial institutions are discussed and various Shari'ah issues related to different types of Sukuk are identified and the point of view of various scholars on these issues is also discussed. The various Shari'ah issues related to Sukuk which are identified in this article include purchase undertaking in equity based structures, late payment penalty upon default, ownership status in asset basedtransactions and trading of debt based Sukuk. So this paper highlights the need for a balance between growth in the Sukuk market and meeting the Shari'ah requirements while structuring Sukuk.

Hussain, Tariq and Muhammad Qasim. "A Comparative Analysis of Terrorism among Muslim and Non-Muslim Countries in the Perspective of Economic Activity." *Journal of Islamic Thought and Civilization* 9, no. 1 (2019): 52-68. [https://journals.umt.edu.pk/index.php/JITC/article/view/116]

➔ **See Abstract:** *Conflict Studies* **[Page 47]**

Iqbal, Sajid, Nadeem Iqbal, and Arshad Muneer. "Islamic Calendar Anomalies Reshaping Investor Behavior: A Qualitative Study." *Journal of Islamic Thought and Civilization* 9, no. 2 (2019): 212-232. [doi:10.32350/jitc.92.11]

➔ **See Abstract:** *Behavioral Science* **[Page 27]**

Ismail, Nurizal. "THE ISLAMIC WEALTH MANAGEMENT: AN ANALYSIS FROM IBN SINA'S PERSPECTIVE." *Journal of Islamic Thought and Civilization* 2, no. 1 (2012): 19-36. [https://journals.umt.edu.pk/index.php/JITC/article/view/24]

➔ **See Abstract:** *Business Management* **[Page 33]**

Jalili, Ismail, Iwan Romadhan Sitorus, Nenan Julir, Muhammad Shulthoni, Fadillah Ulfa, and Abdul Kabir Hussain Solihu. "Role of Qawa'id Fiqhiyyah in Promoting Green Investment within Islamic Economics: Theoretical and Practical Frameworks." *Journal of Islamic Thought and Civilization* 15, no. 1 (2025): 202-223. [doi:10.32350/jitc.151.12]

ABSTRACT: The current study aimed to evaluate the contribution of Qawa'id Fiqhiyyah (Islamic Legal Maxims) in developing facts and theoretical arguments for green investment practices. The background of this study was based on the principles of Islamic economics that aim to balance economic activities and environment. Furthermore, the study attempted to enrich the conventional Islamic law and modern sustainable finance practices. The new developments in this area are analyzed using a systematic literature review of the existing green financing models in Islamic finance, their limitations, and prospects to apply Qawa'id Fiqhiyyah. A case assessment was also adopted where qualitative content analysis was employed to explore how Qawa'id Fiqhiyyah informs green investment in Islamic finance. Legal texts of Islam and modern literature were used to draw examples on concepts, such as La Darar wa la Dirar (no harm) and Maslahah (Public interest), where content was coded into variables, for instance harm reduction and sustainability. To operationalize these results, case studies of Islamic banks that have adopted environmentally friendly measures, such as the issuance of Green Sukuk Bonds, were discussed. Reviewing texts, literature, and case studies involves triangulation, which avoids bias, while thematic analysis identifies key principles that embed Islamic teachings in sustainable investment. The findings regarding Islamic finance explained above illustrate that these principles enhance the ethical basis of green investors and enable them to implement green investments practically. The data was also supported by examples of the implementation of these principles by Islamic financial institutions and their effective use in financing environmentally friendly investments.

Javaid, Omar. "The Principles of a Circular Economy in the Light of Islamic Values and Beliefs." *Journal of Islamic Thought and Civilization* 12, no. 1 (2022): 166-183. [https://journals.umt.edu.pk/index.php/JITC/article/view/2113]

ABSTRACT: The model of circular economy, inspired from the circular nature of the ecosystem, has emerged as an environmentally sustainable alternative against the contemporary environmentally destructive model of organizing the economy. However practical progress toward a circular economy is perhaps obstructed by the ideals and values of capitalism which encourage accumulation and competition for self-interest. So in contrast to the values and ideals of capitalism, this research paper takes the position that Islamic beliefs and values - where the Muslims are expected to view themselves as stewards toward nature, where wastage is a sin, where sharing and cooperating are highly encouraged - may act as facilitators in transition toward circularization and subsequent conservation of the natural environment. Keeping in view the criticality of the environmental crisis, it is perhaps urgently necessary to highlight the shortcomings of the capitalist values and ideals in contrast with the advantages of Islamic beliefs and values for the purpose of bringing the sociocultural and economic transformation necessary to avert the collapse of the ecosystem. Policy makers concerned with the preservation of the ecosystem can therefore engage the religious scholarship to convince

the business community and the general public to consider economic circularization as a religious responsibility in the light of the analysis and recommendations put forward in this paper.Keywords: Circular-economy, Social Embeddedness, Gift Economy, Environmental Crisis, Environmental SustainabilityJEL Classifications: A13, D91, E71, Q54, M14, Z1, Z12

Kamarudin, Mohd Khairy, Nasrul Hisyam Nor Muhamad, Suhaili Alma'amun, and Norhaifa Ganti. ""I Want to Withdraw My Hibah": Why and How to Explain it?." *Journal of Islamic Thought and Civilization* 12, no. 1 (2022): 53-67. [https://journals.umt.edu.pk/index.php/JITC/article/view/1577]

ABSTRACT: Hibah or Islamic inter-vivos plays a vital role in reducing unclaimed inheritance estate problems, aiding recipients, and expecting recipients' care. However, there are cases of withdrawn hibah that have been argued in the court. This study was performed to understand this problem by interviewing hibah experts in Malaysia. Thematic analysis was applied to find an overview of why donors withdraw their hibah by interviewing 19 respondents who are hibah experts in Malaysia. There were two main themes which were 'Donor's desire' and 'Recipient's attitude.' 'Donor's desire' can be understood by the desire of donor to get benefits from the property that has been perfectly transferred or if the donor still resides on the property. Meanwhile, 'Recipient's attitude' describes a change in recipients' attitude such as ignoring and expelling the donors from the transferred property. The recipients also might sell the transferred property. This reason leads to donors wanting to withdraw their hibah. This study's findings recommend that absolute hibah needs to be replaced with hibah legal documentation or living trust. These types of hibah are recognized by Shari'ah and Civil law and enable the donors to withdraw their hibah during lifetime. This study is the first attempt to discuss profoundly withdrawn hibah in qualitative approach. The paper offers an additional study on hibah practice in Malaysia.Keywords: Thematic analysis, Hibah, Islamic inheritance, Inter-vivos, Withdrawn hibah.

Kasdi, Abdurrohman, Abdul Karim, Umma Farida, and Miftahul Huda. "Development of Waqf in the Middle East and its Role in Pioneering Contemporary Islamic Civilization: A Historical Approach." *Journal of Islamic Thought and Civilization* 12, no. 1 (2022): 140-153. [doi:10.32350/jitc.121.10]

ABSTRACT: This article focuses on the history of the development of waqf (endowment) in the Middle East and its role in pioneering contemporary Islamic civilization. Waqf has been a supporting pillar for the upholding of the social-religious institutions of society for centuries. The method taken in this research is the historical-phenomenological approach. The result shows that waqf began to be known and practiced since the Prophet Muhammad built the Quba and the Nabawi Mosque. The same was further promoted by the Righteous Caliphs (Khulafa al-Rashidin) and the caliphs afterward. In the next period, waqf became rapidly developing in the Middle Eastern countries, such as Egypt, Turkey, Saudi Arabia, Jordan, Sudan, Kuwait, and Syria. The development of waqf is not only in religious facilities but also in agricultural land, plantations, educational institutions, apartments, money, and shares. All of them are managed productively, and their use varies greatly. Waqf played an urgent role even in pioneering contemporary Islamic civilization. There are two patterns of management of waqf assets for the development of Islamic civilization: first, the development of waqf for social activities, such as waqf for social justice, people's welfare, education development, health facilities, public policy advocacy, legal assistance, environmental preservation, the development of arts and culture and other programs; second, development of economic value, such as for the development of trade, industry, property purchase, and other economic activities.Keywords: Endowments, Development of Waqf, Social Activities, Contemporary Islamic Civilization

Khan, Abdul Majid. "Concept of Wealth and Poverty in the Light of Islamic Tradition." *Journal of Islamic Thought and Civilization* 5, no. 1 (2015): 1-14. [https://journals.umt.edu.pk/index.php/JITC/article/view/60]

ABSTRACT: In this paper, I have identified and briefly examined two Islamic concepts which constitute the nucleus of the conceptual framework for sustainability in Islamic architecture.The two concepts are: 1) man as the vicegerent (khalifah) on earth, and 2) the natural environment as both a field and means for man's vicegerency mission.Central to the paper are the following themes: 1) the meaning and significance of Islamic architecture; 2) the position and role of man on earth; 3) peaceful and accountable (sustainable) coexistence with the environment; and 4) the implications of the Islamic concepts of man and the environment or sustainability in Islamic architecture.The paper aims to increase awareness, both of the professionals and general public, as to the importance of the theme of sustainability in Islamic architecture by expounding the core of the conceptual basis for the same.The paper presents some general principles and ideas around which a comprehensive theory on sustainability in Islamic architecture, in line with the requirements of the Islamic worldview while fully conforming to the dictates of different circumstances, environments and cultures, can be developed today.The nature of the paper: its content, methodology and conclusions, is a conceptual and philosophical rather than an empirical one.The paper concludes that Islamic

architecture, through its multidimensionality embodies the message of Islam.It both facilitates the Muslims' realization of the Islamic purpose and its divine principles on earth and promotes a lifestyle generated by such a philosophy and principles.At the core of Islamic architecture lies function with all of its dimensions: corporeal, cerebral and spiritual.The role of the form is an important one too, but only inasmuch as it supplements and enhances function.Indeed, one of the most recognizable features of Islamic architecture must always be sustainability.

Khan, Salman Ahmad and Ejaz Aslam. "Partnership Based Microfinance in Islamic Banks: Need, Application and Commandments in Modern Age." *Journal of Islamic Thought and Civilization* 8, no. 1 (2018): 192-208. [https://journals.umt.edu.pk/index.php/JITC/article/view/101]

ABSTRACT: There is no doubt that through endorsing different Islamic modes of financing, Islamic banks are showing the right way to people to free themselves from the menace of interest. However, it is equally necessary for Islamic banks to invest on poor members of the society. A keen observation of Islamic banks reveal that their greatest shortcoming is their inability and lack of interest in financing as well as investing on poor individuals of the society. The term 'Islamic banking' not only reflects the transitional modes of financing but also highlights the ideal modes of financing. Welfare of underprivilegedmembers of the society is an important goal of the Shari'ah. Dr. Muhammad Younus founded Grameen Bank with the aim of providing capital to the underprivileged segment of the society, giving two dollars each, which also earned him a Noble prize. Unfortunately, a banker with an interest-based background felt the dire necessity ofproviding loans to the poor, regardless of the fact that this loan was interest-based and prohibited by the Shari'ah. His efforts were also appreciated worldwide. On the contrary, Islamic banks promoting Islamic financing still hesitate to invest on poor people, accusing them of default. Historically, this is an erroneous assumption, as poor people have the lowest level of default, while rich industrialists, politicians etc. usually have the highest level of default. So, it is the need of the hour to initiate microfinance in Islamic banks and its immediate launch should be closer to the goals of the Shari'ah. This article discusses the potential of microfinance and also proposes practical methods of microfinance, especially the methods that focus upon partnership. If Islamic banks adopt these modes of microfinance they can speedily grow in this field as well.

Laallam, Abdelkader, Salina Kassim, Engku Rabiah Adawiah bt Engku Ali, and Buerhan Saiti. "Waqf in Algeria: Its Historical Exploration from Ottoman to Post-Independence Era." *Journal of Islamic Thought and Civilization* 11, no. 1 (2021): 132-158. [https://journals.umt.edu.pk/index.php/JITC/article/view/1233]

ABSTRACT: This study provides a critical discussion on the history of waqf in Algeria throughout three main different eras namely, the Ottoman rule era, the French colonisation period and after independence era, to raise awareness and enrich researchers' thoughts regarding the practice of waqf in Algeria. Also, it highlights the practice of many waqf institutions existed therein and addresses their developments and impacts on the community life. Subsequently, it highlights the development of the waqf legal system in Algeria, which provides a platform that facilitates understanding its status in the Algerian community, which offers lessons to be learnt from and considered for the development of waqf institutions. The authors reviewed a significant body of relevant studies written on various aspects of the waqf history in Algeria, to provide readers and researchers with lessons from waqf institutions in Algeria throughout three different phases in history, as few studies have addressed this issue in the context of Algeria. The study reveals that the Ottoman rule era in Algeria was marked by the spread of different waqf institutions which played a vital role in all aspects in the community life. However, these institutions experienced a huge retreat during the colonial era, where the French colonisers aimed at confiscating awqaf and belittling its effective role in the community. After independence in 1962, there have been modest initiatives to upgrade waqf properties, and attempts to recover the lost ones, but all these efforts were considered weak as compared with the size of the waqf properties in Algeria during the Ottoman period. Keywords: Waqf History, Waqf institutions, Islamic economy, Islamic social finance, Algeria

Madni, Hafiz Hassan. "Waqf Properties Act 2020 and the Constitution of Pakistan: A Critical Study." *Journal of Islamic Thought and Civilization* 12, no. 1 (2022): 279-290. [https://journals.umt.edu.pk/index.php/JITC/article/view/2463]

ABSTRACT: Occasionally some laws are enacted without proper deliberation and comprehensive understanding of the issue in focus. The same can be said about The Waqf Property Act 2020 which was passed in Islamabad and all the provinces of Pakistan in September 2020 in which some new laws were made and some previous laws were amended. The Rules regarding Awqaf Act were disseminated across all the provinces and advertised on national media. Having explained the rules of the Act, some guardians of the Waqf properties were also issued notices. However, the Waqf Property Act has received a social backlash

from ulamas, the political fraternity & the public. It is said that the Act is not only against the Islamic law but is also against the Constitution of Pakistan. Keeping this scenario in view the aim of this paper was set to discuss the violation of the Constitution that has occurred in the enactment of this law. For this purpose the original text of the Waqf Property Act 2020 along with certified references have been analyzed so that the gaps in the focused law are fully identified. The findings of the study can provide a good insight to the law makers as well as common readers.Keywords: Waqf, Constitution of Pakistan, Fundamental Rights, Religious Minorities, Shari'ah

Majoka, Muhammad Iqbal. "RESOURCES OF THE MUSLIM WORLD: A REFFLECTION ON THE MUSLIM WORLD'S RESOURCES, THEIR DEVELOPMENT AND UTILIZATION." *Journal of Islamic Thought and Civilization* 2, no. 1 (2012): 72-87. [https://journals.umt.edu.pk/index.php/JITC/article/view/27]

ABSTRACT: Natural resources, infrastructure and human resources play an important role in the development of a country. It is a worldwide proven fact that the development of a nation depends on availability of natural resources (24%), infrastructure (16%) and human resources that add 60%. In the present sociopolitical and economic scenario of the world, the block of Muslim countries is recognized as developing or under developed despite being rich in the natural resources on the Earth as well as being blessed with abundant human resources. This paper gives a full reflection of natural resources, infrastructure and human resources of the Muslim world as compared to the rest of the world. It highlights the root causes for the prevalent miserable state of theMuslim Ummah. It also presents a model for the training, retraining and development of human resources of the Muslim world as a remedial measure to stand as part of the developed world

Murtadho, Ali, Ali Murtadho, Lutfiyah, Hamidatun Nihayah, and Umi Masfiah. "From Labour- to Human-Oriented Views: Shifting Paradigm of Unemployment in al-Muqaddimah by Ibn Khaldun (1332-1405 AD)." *Journal of Islamic Thought and Civilization* 15, no. 1 (2025): 296-313. [doi:10.32350/jitc.151.17]

ABSTRACT: The progressive view of Ibn Khaldun (1332-1405 AD) is manifested in his work al-Muqaddimah, which offers an alternative view of unemployment. This article redefines unemployment by referring to Ibn Khaldun's thoughts on economics, shifting from the current concepts offered by the modern economic systems. The main source of this study is Kitab al-Muqaddimah by Ibn Khaldun. The relevant themes emanating from the comprehensive ideas of Ibn Khaldun are analysed textually and contextually. The study shows that the starting point for evaluating unemployment lies in its definition. It is viewed as a loss of work motivation (entrepreneur-oriented) in various business fields. Meanwhile, Ibn Khaldun in al-Muqaddimah views unemployment as a problem of civilisation in a broader sense, not just a nominally qualifiable labour-oriented problem. This view is different from that of the modern economists asserting that unemployment is a forced choice (involuntary unemployment) due to job unavailability. This reconceptualisation enriches the Islamic economics literature, which is still limited regarding the concept of unemployment. For policymakers, this reconceptualisation can be considered for establishing effective and comprehensive strategies to overcome unemployment problems.

Mushtaq, Afia, Hassan Sultan, and Farrukh Ijaz. "Income Smoothing and Islam: Evidence from Pakistan Shari'Ah Compliant Companies." *Journal of Islamic Thought and Civilization* 6, no. 2 (2016): 77-93. [https://journals.umt.edu.pk/index.php/JITC/article/view/75]

→ **See Abstract:** *Accounting* **[Page 2]**

Nabi, Nasir. "Islamic Economic Thought in the Medieval." *Journal of Islamic Thought and Civilization* 3, no. 2 (2013): 21-33. [https://journals.umt.edu.pk/index.php/JITC/article/view/41]

ABSTRACT: In early Islamic economics, five different dimensions of analysis are broadly identified. First, economic issues have been discussed by Mufassirin in the light of the Holy Quran. For instance, discussions on theprohibition of usury and the encouragement of economic activities for human welfare. Second; economicissues have been discussed in the light of Fiqh. For example the legal aspects of Mudharibah and Musharikah have been dealt within this discipline in great detail. Third; economic matters have been discussed byMuslims in the light of ethical system of Islam for moral development. The works of Ulama, Sufis, Muslimphilosophers and reformers come under this category. Fourthly, some good pieces of works, related toeconomics have been written by some great scholars of Islam in response to the needs of their times whileholding important government offices. The works related to public finance, public revenues, land tax, public expenditure fall under this category. The book Kitab al Kharaj by Imam Abu Yusuf is one such example.Finally some Islamic Scholars and philosophers have provided objective analysis in the field of economics.The analysis made by Imam Ghazzali, Ibn Taimiyah, Ibn Khaldun and lately by Shah Waliullah

Dehlwi fallunder this category.

Naveed, Shagufta, Muzammil Khurshid, and Muhammad Azeem. "A Gender based Analysis of Awareness Level and Willingness regarding Islamic Banking Products and Services: An Evidence from Pakistan." *Journal of Islamic Thought and Civilization* 10, no. 1 (2020): 182-196. [doi:10.32350/jitc.101.10]

ABSTRACT: The objective of this study is to check the gender-wise awareness leveland willingness regarding products and servicesof Islamic Banking in Pakistan. Islamic banking means a system in which banking operations and activities are defined by Islamic Jurisprudence. As Pakistan is a Muslim majority country, it is important to analyze the awareness level about Islamic Banking products and services. By using random sampling, a questionnaire was distributed to 300 men and women respondents from different cities of Pakistan to collect data. This study employed descriptive analysis and independent t-test to analyze the results.The study concluded that there is a lack of awareness of Islamic Banking products and services in both men and women. The study found that women exhibited a low level of awareness but they are more willing to move towards Islamic Banking products and services if the management of Islamic Banks properly guides and explains them the attributes of Islamic Banking products and services because they are keen toward religion as compared with men.

Nor, Mohd Roslan Mohd, Hafiz Atif Iqbal, and Muhammad Akram Hureri. "Possession of Zakat and Contemporary Outlook: A Review." *Journal of Islamic Thought and Civilization* 13, no. 1 (2023): 293-307. [doi:10.32350/jitc.131.20]

➔ **See Abstract:** *Charity* **[Page 35]**

Olalekan, Sodiq Omoola and Nurah Sabahiah Mohamed. "Ombudsman (Muhtasib) in Business Regulation: A Cross Cultural Analysis." *Journal of Islamic Thought and Civilization* 7, no. 2 (2017): 18-40. [https://journals.umt.edu.pk/index.php/JITC/article/view/84]

➔ **See Abstract:** *Business* **[Page 31]**

Qadri, Hussain Mohi ud din, Fareed Ahmad Malik, Muhammad Mumtaz ul Hassan, and Muhammad Azhar Abbasi. "Exploring Crypto Currency through the Lens of the Shari'a Law: A Comparative Analysis of Scholarly Evaluations." *Journal of Islamic Thought and Civilization* 13, no. 2 (2023): 324-334. [doi:10.32350/jitc.132.21]

ABSTRACT: Digital advancements and innovations have revolutionized the way we live, work, and communicate. The financial industry is one of the sectors that have been significantly impacted by digital advancements and innovations. Blockchain technology is a digital technology that has the potential to transform the financial industry. Based on blockchain, cryptocurrencies are among the most significant technological advancements of the 21st century. They have provided a new way of transacting and investing. With the rise of cryptocurrencies, there has been an ongoing debate about their compatibility with various ethical and religious beliefs. One such belief system is the Shari'a Law, which governs the financial practices of Muslims, worldwide. As cryptocurrencies continue to gain popularity, it is essential to understand their compatibility with the Shari'a Law and resolve any resulting ethical dilemmas. The fundamental issue is whether cryptocurrencies violate the principles of Shari'a or can be considered a permissible investment option for Muslims. The article provides a detailed overview about digital currencies. It also explores the different types of digital currencies and their underlying technologies, such as block chain and smart contracts. This research relies on a quantitative approach, utilizing a systematic review of articles By extracting and analyzing data from scholarly works, the study aims to quantify the existing discourse on the compatibility of cryptocurrencies with Shari'a Law. This method enables the synthesis of quantitative insights from authoritative sources, contributing to a robust understanding of the ethical implications and adherence to Shari'a principles in the context of cryptocurrency use.

Rafay, Abdul and Saqib Farid. "Maqasid-al-Shari'ah vs. Contemporary Islamic Banking and Finance." *Journal of Islamic Thought and Civilization* 7, no. 2 (2017): 41-51. [https://journals.umt.edu.pk/index.php/JITC/article/view/85]

➔ **See Abstract:** *Business* **[Page 31]**

Rahman, MuhammadMasudur. "The Inter-relationship between Ibadah and Halal Finance." *Journal of Islamic Thought and Civilization* 5, no. 1 (2015): 15-24. [https://journals.umt.edu.pk/index.php/JITC/article/view/61]

➔ **See Abstract:** *Banking* **[Page 26]**

Rasli, Amran, Salman Memon, and Mohd Fauzi Abu-Hussin. "Congruency Between Maslow's Hierarchy of Needs The-

ory and the Principles of Maqasid Shari'ah." *Journal of Islamic Thought and Civilization* 12, no. 2 (2022): 136-150. [https://journals.umt.edu.pk/index.php/JITC/article/view/2774]

ABSTRACT: Maslow's initial five levelled theory of 'hierarchy of needs is one of the most popular theories on motivation albeit its many criticisms particularly related to the lack of scientific rigour to narrow cultural perspectives. However, it's propensity towards the self has called for a review of the theory with Maslow himself finally proposing a sixth level (self-transcendence) at the new apex of the pyramid above 'self-actualization' and the other four levels of needs. However, the original five level of needs is still preferred by most researchers globally. Human motivation and needs have long been discussed in 'Islamic scholarship' for centuries, but it is rarely represented in 'Western academic' discussions of 'Islamic motivation'. Unfortunately, some studies tend to explore the integration of Islamic theories and Western ideologies by incorporating the Maqasid Shari'ah with 'Maslow's hierarchy of needs'. Such approach tends to ignore the distinct influence of Islam on behaviour and self-perception as Islam delivers a unique 'spiritual perspective' on the relationship between motivators and the self that most 'Western models' do not provide. The authors believe that the Maqasid Shari'ah is constantly revolving in a dynamic state that changes continuously and should not be portrayed as static in nature. Thus, a framework with the Maqasid Shari'ah as overarching contextual factor that constantly influences Maslow's five levels of needs is proposed accordingly.Keywords: contextual factors, integration, Islamic motivation, Maslow's-hierarchy-of-needs-theory, Maqasid Shari'ah

Rosidin, Fenty Andriani, and Aprilya Fitriani. "Maqasid Shari'ah -Based Multidimensional Criticism toward the Implementation of Indonesian Pre-Employment Card (Kartu Prakerja) Program Amidst The Covid-19 Pandemic." *Journal of Islamic Thought and Civilization* 11, no. 1 (2021): 374-395. [https://journals.umt.edu.pk/index.php/JITC/article/view/1479]

ABSTRACT: Indonesia recognizes the magnitude of the economic impact of Covid-19 outbreak for the low, middle, and high levels. As a solution, the Government has issued the Pre-Employment Card (Kartu Prakerja) Program that provided for households or individuals affected by Covid-19. However, since its launch on April 11, 2020, the Pre-Employment Program has been controversial and criticized by users, public and public figures. Therefore, this research aims to sharpen the criticism of the Pre-Employment Program from the perspective of Maqasid Shari'ah which represents the main objectives of Islamic law, which is multidimensional, because it includes aspects of religion (hifz al-din), biopsychology (al-nafs), education (al-'aql), social (al-nasl) and economic (al-mal). This research applied qualitative research methods of library research and presented in the form of descriptive-analytic. There are five findings of this research. First, from a religious perspective, the implementation of the Pre-Employment Program in the midst of the Covid-19 pandemic brought more harm (mudarat) than benefit (maslahat). Second, from the perspective of biopsychology, the Pre-Employment Program risks creating doubtful income (shubhat even haram), psychological pressure and nutritional needs neglect. Third, from an education perspective, online training which is part of the Pre-Employment Program, is considered ineffective, both in terms of training materials that do not produce job competence, or training participation which is at risk of fictitious. Fourth, from a social perspective, the Pre-Employment Program creates discriminatory policies, conflicts of interest and human rights violations. Fifth, from an economic perspective, the Pre-Employment Program creates waste, monopoly and the potential for corruption.Keywords: Covid-19, Criticism, Economic Policy, Maqasid Sharia, Pre-Employment Card Program (Kartu Prakerja).

Rubab, Iram and Ahmed Usman. "Women's Right of Inheritance: Choices and Challenges in Punjab." *Journal of Islamic Thought and Civilization* 8, no. 2 (2018): 95-109. [https://journals.umt.edu.pk/index.php/JITC/article/view/107]

ABSTRACT: Womens right of inheritance is an indispensable right which assures their socioeconomic and political empowerment. Although the Shariah law and the constitution of Pakistan safeguard this right, its denial is pervasive in Punjab. This paper explores the possible choices for women and subsequent challenges they confront in independently exercising these choices. The chosen methodology is qualitative in nature. The ontological stance of interpretive school and epistemological stance of social constructionist school of thought have been followed. Through theoretical sampling technique, thirty women were recruited as sample from Mianwali, Rahim Yar Khan and Lahore. Data was collected through an in-depth interview guide and the results have been derived through thematic analysis. The findings of the study portray the contemporary trend among women in Punjab to surrender their right of inheritance in favor of the male agnatic heirs. Among the socio-cultural determinants influencing the choices of women, patriarchal set-up, misinterpretation of divine commands, lack of awareness, stringent legal procedures and lower educational levels are the most significant. The study recommends effective awareness about inheritance rights both through accessible legal procedures and with the promotion of female education so that females be able to

make informed choices

Sadiq, Ramla and Afia Mushtaq. "Role of Islamic Finance in Achieving Sustainable Development Goals." *Journal of Islamic Thought and Civilization* 5, no. 1 (2015): 46-55. [https://journals.umt.edu.pk/index.php/JITC/article/view/63]

ABSTRACT: In this paper, I have identified and briefly examined two Islamic concepts which constitute the nucleus of the conceptual framework for sustainability in Islamic architecture.The two concepts are: 1) man as the vicegerent (khalifah) on earth, and 2) the natural environment as both a field and means for man's vicegerency mission.Central to the paper are the following themes: 1) the meaning and significance of Islamic architecture; 2) the position and role of man on earth; 3) peaceful and accountable (sustainable) coexistence with the environment; and 4) the implications of the Islamic concepts of man and the environment or sustainability in Islamic architecture.The paper aims to increase awareness, both of the professionals and general public, as to the importance of the theme of sustainability in Islamic architecture by expounding the core of the conceptual basis for the same.The paper presents some general principles and ideas around which a comprehensive theory on sustainability in Islamic architecture, in line with the requirements of the Islamic worldview while fully conforming to the dictates of different circumstances, environments and cultures, can be developed today.The nature of the paper: its content, methodology and conclusions, is a conceptual and philosophical rather than an empirical one.The paper concludes that Islamic architecture, through its multidimensionality embodies the message of Islam.It both facilitates the Muslims' realization of the Islamic purpose and its divine principles on earth and promotes a lifestyle generated by such a philosophy and principles.At the core of Islamic architecture lies function with all of its dimensions: corporeal, cerebral and spiritual.The role of the form is an important one too, but only inasmuch as it supplements and enhances function.Indeed, one of the most recognizable features of Islamic architecture must always be sustainability.

Samindjaya, Syahruddin Sumardi, Abdelkader Laallam, Fahmi Ali Hudaefi, Bechir Mahamat Issa, Saidi Ouassaf, and Mohamed Imad Oussedik. "Imam Zarkasyi's Contribution to Indonesia's Modern Waqf Education System." *Journal of Islamic Thought and Civilization* 14, no. 1 (2024): 74-91. [doi:10.32350/jitc.141.05]

➔ **See Abstract:** *Development Studies* **[Page 62]**

Samra, Umbreen and Muhammad Saad Siddiqui. "System of Zakat and Ushr - A Paradigm Shift after Eighteenth Amendment to the Constitution of Pakistan." *Journal of Islamic Thought and Civilization* 11, no. 1 (2021): 411-420. [https://journals.umt.edu.pk/index.php/JITC/article/view/1565]

ABSTRACT: Zakat and Ushr are important instruments of the Islamic fiscal system. It is an obligatory practice of Islam aiming to help the society and give the deprived ones a better life and opportunities. The fundamentals of the Zakat and Ushr system are clearly defined by Shariah however, its collection and distribution is the responsibility of the state. In this regard, Zakat and Ushr Ordinance 1980 was implemented in Pakistan. The 18th Constitutional Amendment was notified in the Gazette of Pakistan on April 20, 2010. This amendment has redefined the structural contours of the state through a paradigm shift from a heavily centralized to a predominantly decentralized federation. In this regard ministry of Zakat and Ushr was devolved at the federal level and powers were given to provinces to make legislations regarding the subject. After this change provinces made the respective legislations for Zakat and Ushr. In this article, this provincial legislation is reviewed to find out their harmony with the Income Tax Law and practical steps are suggested to achieve the very purpose of these legislations. These steps will increase the collection of Zakat and Ushr that would be helpful to alleviate the poverty and overcome the financial problems of our masses predominantly from agricultural areas of Pakistan. This paper aims to discuss the role of zakat and Ushr as a mechanism for poverty eradication. For this article, qualitative research methodology is used. The content analysis method is adopted for comparison, quantify and analyze the data. Available data on the subject, both in Shariah and conventional law, has been analyzed in detail.Keywords: Zakat; Ushr, poverty, agricultural areas, constitution, decentralized federation, Income tax Law

Saptono, Prianto Budi, Ismail Khozen, and Ferry Jie. "Obedience to Uli'l-Amr and Tax Compliance: Islamic Scholarly Perceptions." *Journal of Islamic Thought and Civilization* 13, no. 1 (2023): 103-118. [doi:10.32350/jitc.131.08]

ABSTRACT: For Muslims, all aspects of human life including politics and leadership are governed by the Holy Qur'an. One of the well-known verses is QS. An-Nisa [4]: 59 which instructs the Muslims to obey uli'l-amr. The literature, however, shows that the scope of obedience is not absolute. Resultantly, the current research aims to understand the tax compliance in the context of obedience to authority. It provides a contemporary viewpoint from the Islamic boarding school (pesantren) communities in Depok, Indonesia about enrichment. Both quantitative research and field observations have been used to accomplish the research goals. Focusing

on the pesantren communities' support for the operation of public services, it highlights the connections between obedience to authority and tax compliance. They confirm several assertions frequently linked to tax compliance based on the responsibility on order to obey the ruler, the legitimacy of tax collection, and the intention to engage in tax (non) compliance. The findings enhance the pesantren environment's support for taxation as a commitment to implement QS. An-Nisa [4]: 59. If the government's ability to collect taxes is constrained, it would remind them to handle this resource efficiently. This study emphasises the importance of taxation for the viability of the state with genuine support for taxation, transcending any political right. Since uli'l-amr is inherent in religious teachings, the government's main goal remains to encourage taxpayer compliance through various means of assistance. In this regard, recommendations for promoting tax compliance through some mechanisms are also presented.

Saputra, Sahran, Mujahiddin, and Yurisna Tanjung. "Enhancing Sustainability through Agricultural Zakat -Based Philanthropy Movement: A Comprehensive Study on Social Welfare Capital." *Journal of Islamic Thought and Civilization* 14, no. 1 (2024): 231-246. [doi:10.32350/jitc.141.14]

ABSTRACT: Zakat on Agriculture, as one aspect of Islamic finance and philanthropy, is crucial in supporting community welfare and promoting sustainable agricultural practices. This research examines the philanthropy movement driven by agricultural zakat at Desa Mangga in the Langkat Regency, Indonesia. It adopts a qualitative approach, employing a phenomenological study through in-depth interviews. This research involved three key groups as research subjects: 10 amil zakat (who are responsible for zakat administration), 15 zakat payers, and 35 zakat recipients. The research findings reveal that philanthropic activities involving agricultural zakat at Desa Mangga can be categorized into consumption-oriented and production-oriented activities. In contrast to the traditional approach of distributing zakat mainly to relieve financial burdens, Desa Mangga has adopted a more proactive strategy in managing agricultural zakat funds. The funds are directed towards productive businesses such as palm sugar production, stalls, and farmland management. As achieving complete economic independence continues, the effective allocation of agricultural zakat funds at Desa Mangga progressively empower recipients to become more economically self-reliant. Nevertheless, it is crucial to highlight that, in practice, the concept of empowerment within zakat philanthropy at Desa Mangga has yet to reach its full potential. Charitable activities still dominate the distribution of zakat funds, inadvertently fostering dependency among zakat recipients.

Setiawan, Romi Adetio. "Impact of Islamic Jurisprudential on Traditional Financial Customs and Legal Integration in Indonesia." *Journal of Islamic Thought and Civilization* 13, no. 2 (2023): 195-209. [doi:10.32350/jitc.132.13]

ABSTRACT: The current research presented an insightful analysis of the dynamic relationship between Islamic Jurisprudence and customary financial practices within the jurisdiction of Indonesia. The objective of this study was to investigate the extent to which the broader Indonesian society embraces Shari'a-compliant customary practices; subsequently, being acknowledged within the secular legal framework. This exploration was particularly pertinent due to Indonesia's nuanced approach to Islamic law integration, as it neither fully adopted nor entirely dismissed Shari'a principles. This study deployed a standard doctrinal approach, which involves a meticulous examination of legislative provisions and a thorough examination of practical cases, involving indigenous financial customs, such as ijon, tebasan, sewa and gadai. By doing so, this research seeks to ascertain whether the influence of Shari'a on customary practices can harmoniously coexist within the Indonesian legal system. The findings of this study challenged the traditional notions of legal centralism, emphasizing the importance of integrating local religious traditions into the state legal system. In particular, the study argued that Shari'a-endorsed commercial practices can independently occur alongside traditional practices in society, even in the absence of explicit Shari'a principles or interest-based restrictions. This study significantly contributed to our understanding of legal pluralism within Indonesian context and introduced a novel approach that acknowledged the interplay between Shari'a and Secular law, while fostering social cohesion and legal harmony.

Shaukat, Rozeen and Muhammad Asif Naveed. "Perceptions of Bankers towards Issues of Islamic Banking in Pakistan." *Journal of Islamic Thought and Civilization* 10, no. 2 (2020):. [doi:10.32350/jitc.102.12]

➔ **See Abstract:** *Business* **[Page 31]**

Shaukat, Rozeen. "Regulatory Challenges of Islamic Banking in Pakistan." *Journal of Islamic Thought and Civilization* 7, no. 2 (2017): 62-93. [https://journals.umt.edu.pk/index.php/JITC/article/view/87]

ABSTRACT: This research investigated the regulatory challenges faced by Islamic banking from the perspective of Islamic bankers in Pakistan. The data were collected through crosssectional survey using a

questionnaire from 152 bankers, selected through stratified convenient sampling, working at different Islamic banks of Lahore. The mean scores for overall 68 statements as well as for its sub-dimensions, namely, 'Scope of Regulatory Authorities,' 'Development Issues with Regulatory System,' 'Licensing and Authorization,' 'Shari'ah Supervision,' 'Supervisory Framework,' 'Institutional Harmonization,' 'Information Disclosure,' 'Market Development' and 'Capacity Building' indicated the agreement of Islamic bankers with pre-formulated list ofregulatory challenges for Islamic banking. There was no statistically significant difference in bankers' perceptions with regard to regulatory challenges for Islamic banking based on gender and nature of bank. However, the participants' qualification, professional experience, and career levels appeared to be correlative of Islamic bankers' perceptions regarding regulatory challenges for Islamic banking. The findings are helpful for policy makers to make strategic decisions for the development and growth of IB in Pakistan. This study comprises pragmatic insights of Islamic bankers and benefits both Islamic as well as other conventional banks adopting Islamic banking in order to increase their business opportunities. In addition, the results of this study may assist the policy makers and regulators in policy formulation regarding Islamic banking in Pakistan.

Sheikh, Rafiullah, Mohammad Ayaz, and Muhammad Abubakar Siddique. "Shari'ah Governance and Shari'ah Non-Compliance Risk Management: A Maqasid Shari'ah Based Appraisal." *Journal of Islamic Thought and Civilization* 13, no. 1 (2023): 270-291. [doi:10.32350/jitc.131.19]

ABSTRACT: The current study aims to explore the Shari'ah Governance (SG) and the management of Shari'ah Non-Compliance Risk (SNCR) in Islamic Banks (IBs) of Pakistan through the lens of Maqasid Shari'ah. For this purpose, the content analysis method was employed on the Shari'ah Governance Framework (SGF) issued by the State Bank of Pakistan (SBP), by concerning the related literature. Content analysis revealed that SGF explicitly defined the roles and responsibilities of various organs of SG of IBs towards shari'ah compliance. Moreover, the study also revealed that IBs were exposed to SNCR whenever they failed to comply with Shari'ah and consequently, SNCR lead to such a situation that threatened the stability and viability of IBs. The findings of this paper suggested that the viability and stability of IBs, as one of Maqasid Khassah of the Islamic financial system, is being fully realized through different SG mechanisms provided in SGF, which strengthened the overall shari'ah compliance environment of IBs in Pakistan. It was also confirmed that different Maqasid Shari'ah , such as transparency, protection and growth of wealth, equity and justice in return distribution, and two dimensions of the well-being of society from the perspective of Maqasid Shari'ah , namely, safeguarding religiosity and safeguarding wealthwere being realized through SG mechanisms of IBs in Pakistan.

Sholihin, Muhammad, Catur Sugiyanto, and Akhmad Akbar Susamto. "Rethinking the Essentiality of Homo Islamicus: Exploring the Fundamental Critiques." *Journal of Islamic Thought and Civilization* 13, no. 2 (2023): 210-230. [doi:10.32350/jitc.132.14]

➔ **See Abstract:** *Development Studies* **[Page 62]**

Siddiqi, Ahmed F.. "A Statistical Analysis for Increasing Reward with Increasing Size of Jamat." *Journal of Islamic Thought and Civilization* 3, no. 2 (2013): 39-43. [https://journals.umt.edu.pk/index.php/JITC/article/view/43]

ABSTRACT: The concept of jam'at is one of the most intrinsic concepts of the social edifice of Islam. The reward of asalaat, as enunciated by Holy Prophet (SAW) is multiplied by saying it in jama'at. There are sayings ofthe Holy Prophet (SAW) which can be made to show that the reward of a jama'at is a mathematical function of that of a salaat said individually. This paper is an attempt to find that function. It is being established here that this function is parabolic, with a very sharp slope in nature, and may be deduced toextrapolate the divine reward one may have by saying a salaat in jama'at, at one hand, and to appraisethe increase in reward with the size of the jama'at. The same function also connects different, apparentlyconflicting sayings of the Holy Prophet (SAW) regarding the comparisons in this reward.

Siddique, Zahid. "Genealogy and Objectives of Economic Science." *Journal of Islamic Thought and Civilization* 1, no. 1 (2011): 25-39. [doi:10.32350/jitc.11.02]

➔ **See Abstract:** *Business Management* **[Page 33]**

Tahir, Sobia. "Islam and Modernity---A Selective Influence of the Capitalistic Set-up." *Journal of Islamic Thought and Civilization* 1, no. 1 (2011): 55-70. [doi:10.32350/jitc.11.04]

➔ **See Abstract:** *Cultural Studies* **[Page 58]**

Tariq, Fariha. "Islamic Traditional Values: Towards Women Empowerment and Housing Microfinance in Pakistan."

Journal of Islamic Thought and Civilization 4, no. 2 (2014): 36-54. [https://journals.umt.edu.pk/index.php/JITC/article/view/57]

➔ **See Abstract:** *Architecture* **[Page 21]**

Yazdani, Naveed. "Hofstede's Cultural Model, LMX and Pakistani Historic-socio-political Discourse: An Analytical Critique." *Journal of Islamic Thought and Civilization* 3, no. 1 (2013): 1-27. [https://journals.umt.edu.pk/index.php/JITC/article/view/34]

➔ **See Abstract:** *Business Management* **[Page 34]**

Yusuf, Jibrail Bin, Hassan Shakeel Shah, Mohammad Ayaz, and Jabal Muhammad Buaben. "Interest free Banking and Finance in Brunei Darussalam: Present Realities and Future Prospects." *Journal of Islamic Thought and Civilization* 8, no. 2 (2018): 34-62. [https://journals.umt.edu.pk/index.php/JITC/article/view/104]

➔ **See Abstract:** *Banking* **[Page 27]**

Zeb, Arooj. "Impact of Formal Networks on Women Entrepreneurship in Pakistan." *Journal of Islamic Thought and Civilization* 8, no. 1 (2018): 105-128. [https://journals.umt.edu.pk/index.php/JITC/article/view/96]

➔ **See Abstract:** *Business* **[Page 31]**

Education (32 papers)

RELATED SUBJECTS: *Islamic Studies, Sociology, Religious Studies, History, Psychology*

Alatas, Alwi. "Education and Socio-political Change in the 11th and 12th Centuries Abbasid Realm." *Journal of Islamic Thought and Civilization* 11, no. 1 (2021): 79-98. [https://journals.umt.edu.pk/index.php/JITC/article/view/1045]

ABSTRACT: Education is an important instrument of change; though the process is usually very slow - very different from revolution - and its broad impact cannot easily and clearly observed. Good and balanced education will expectedly have a good impact on society, economy and politics; while, bad policy and culture of education will accordingly have the opposite effect. This article analyses the change in religious education in the Abbasid realm in the 11th and 12th centuries and its relation with the socio-political change in the region. This study finds that those changes were approximately concurrent and suggests mutual influence between them. For deeper analysis, this study uses the concept of education proposed by Syed Muhammad Naquib (SMN) al-Attas.Keywords: Education, Madrasa, Abbasid, SMN al-Attas, Socio-political change

Ali, Farman and Humaira Ahmad. "Contextualizing Christian theology in South Asia: An analytical study from 1542-1947." *Journal of Islamic Thought and Civilization* 9, no. 2 (2019): 272-297. [doi:10.32350/jitc.92.14]

ABSTRACT: South Asian region has largely been under the influence of Indian, Chinese and Arabic cultures. All of the religious traditions have been strongly localized and tolerated various forms of folk cultures. Christianity in this region came in the early sixteenth century and flourished in the colonial era. It is normally assumed that it escaped from the process of adaptation and syncretism. However, this is not the case, as there were a number of missionaries not interested in Europeanizing their converts as in the case of Jesuits missionaries in India. Here in this article an attempt has been made to explicate the early attempt of western missionaries and local Christian to localize Christianity. To achieve this goal this paper has been divided into three sections. First section sheds light upon the overall attitude of early missionaries to the indigenous cultures and religions of India. Second section deals with the early efforts of contemporization in Indian Subcontinent. Third section will illustrate the situation church had to face after the partition of India, and how this partition impeded the process of contemporization movement. As a method, this article reviews the efforts of both native Christians and missionaries to indigenize Christianity in Indian first chronologically and then thematically.

Ali, Muhammad Qasim, Muhammad Asghar Javed al-Azhari, and Muhammad Imran/Islamic Studies. "An Analysis of the Teachings of Muhammad (SAW) to Conceptualize National Professional Standards for Teachers." *Journal of Islamic Thought and Civilization* 10, no. 1 (2020): 348-363. [https://journals.umt.edu.pk/index.php/JITC/article/view/654]

➔ **See Abstract:** *Curriculum Studies* **[Page 59]**

Alias, Norazman and Nor Hafizi bin Yusof. "Eminence and Contributions of the Companions in the Development and Teaching of the Qur'an in the First Hijri Century." *Journal of Islamic Thought and Civilization* 14, no. 1 (2024): 191-208. [doi:10.32350/jitc.141.12]

ABSTRACT: The process of Qur'anic teaching in the Islamic world began during the Era of Revelation. Islamic history proves that the Qur'an was inherited through talaqqi bi al-Mushafahah (direct oral transmission) from teacher (murshid) to student, passing through a chain of teachers until it reaches the source of its revelation that is Prophet Muhammad. The companions of the Prophet played a significant role in spreading the message of Islam across the world during their time by teaching the Qur'an to the Ummah (Muslim community). A significant number of modern Muslims don't have much knowledge about Islamic history, including the vital roles played by the companions in shaping and disseminating the teachings of the Qur'an. This research aims to provide a brief overview of the early history of the development and teaching of the Qur'an in the first century of the Hijri and explored the scholarship of the companions involved. The study utilised a literary method and a historiographical approach. Each historical fact recorded was analysed through the process based on inductive (tahlili), deductive (istinbat), and comparative (muqaranah) methods, while relying on the historical references as primary sources authored by the Islamic scholars. The findings revealed that a significant number of companions, not only Muslim men but also women, played an essential role in disseminating the Qur'an during the first century of the Hijri calendar.

Awad, Riad Salim. "The Role of Scientific Family Traditions in Societal Advancement in the Levant and Egypt:A Focus on Ibn Saghir's Family (478-759 AH / 1085-1357 AD)." *Journal of Islamic Thought and Civilization* 14, no. 2 (2024): 28-41. [doi:10.32350/jitc.142.03]

ABSTRACT: The current study aims to emphasize the importance of the ethical and scientific standards in child-rearing, encouraging parents to raise their children with a mindset that reflects the goals of modern society for holistic individual and societal growth. Additionally, it encourages the need to urge the ruling authority in the country to adopt a vision that reinforce and support the family unit's role in society. The findings show that the Ibn Saghir family maintained its esteemed reputation in Islamic history for over 280 years, due to their commitment to a well-rounded and morally-grounded education. This approach led to the emergence of around eighteen scholars, including a Hadith scholar, jurist, poet, historian, engineer, and astronomer. They all spent their lives in significantly contributing to various fields within the Islamic community, such as science, administration, economics, and others. The government of that era recognized their contributions by appointing them on prominent positions like judge, minister, teacher, financial supervisor and royal envoy, honoring their academic achievements, administrative skill, and integrity.

Benlahcene, Badrane, Chedli Baya Chatti, Hossain Mohammed Naimul Hoque, Abdelaziz El-Khal, and Ali Bakir. "Interdisciplinary Studies: A Critical Review of the Concept, Paradigm, and Difficulties." *Journal of Islamic Thought and Civilization* 14, no. 1 (2024): 153-174. [doi:10.32350/jitc.141.10]

ABSTRACT: Interdisciplinarity constitutes one of the main drivers for the development of scientific knowledge as it contributes instimulating scientific research from different perspectives and methodologies and inreducing the isolation between disciplines. Although interdisciplinarity has become a common trend in scientific and academic circles of universities and research centers in recent years, the concept of interdisciplinarity remains largely controversial. The concept of interdisciplinarity is still fraught with confusion and ambiguity on many levels, including terminology, the model through which interdisciplinarity can be applied, and the methods or criteria through which interdisciplinarity can be detected. In this context, this research engages with the interdisciplinary studies through three main questions closely related to interdisciplinarity. The first question delves into the nature of interdisciplinarity research, scrutinizing prevalent ideas surrounding it. The second question explores proposed models for interdisciplinary research, their criteria, and examines whether a normative interdisciplinary model emerges from the literature. Whereas, the third question focuses on difficulties and opportunities facing interdisciplinary research in academic environments. In an attempt to answer these questions, several researchers from different disciplines participated in writing this research paper, where they engaged critically with the prevailing literature on interdisciplinarity, and presented a comprehensive theoretical review based on three levels of analysis.

Ebrahimi, Mansoureh, Kamaruzaman Yusoff, and Arieff Salleh Bin Rosman. "Moderation in Islam: A Comparative Case Study on Perceptions of International Students in Malaysia." *Journal of Islamic Thought and Civilization* 12, no. 1 (2022): 208-224. [https://journals.umt.edu.pk/index.php/JITC/article/view/2171]

ABSTRACT: Moderation in Islam was defined by Holy Prophet Mohammad (PBUH) as the 'Way of Islam'. He has emphasized on opening a man's heart to communal welfare and peace by avoiding scepticism. Moderation reifies faith, rejects extremism, and paves all roads to peaceful conflict resolution. Islamic moderation balances democratic social development in the face of restraints and boundaries to purchase sustainable peace. However, some schools of thought that appeal to Middle East and African Muslims hold

forth the extremist ideology that has tarnished Islam globally. They ignore fundamental Islamic principles and archetypal Muslim characteristics thus they completely ignore Islam's path of moderation. This study compares thoughts on Islamic moderation from the West Asian students (WAS) with the rest of Asian students (AS) studying in Malaysia. Using qualitative and quantitative approaches, we have tried to achieve research objectives and found that WAS understood less of Islamic moderation than did the students from the rest of Asia. The Chi-square statistic was used to critically test the unique results of this study. The overall findings have revealed bigoted and negative WAS opinions towards Islamic moderation as well as towards non-Muslim societies. The Chauvinism appeared to be consequent to Arab permeated cultures and indoctrinations. Such perceptions and ignorance of authentic Islam affects the entire world with deeply negative overtones.Keywords: Social-religion Insight, Islamic Moderation, Chauvinism, Scepticism, Indoctrinations, Fundamental Islamic principles, Archetypal Muslim Characteristics, Communal Welfare, Sustainable Peace

Ebrahimi, Mansoureh, Kamaruzaman Yusoff, and Arieff Salleh Bin Rosman. "Understanding Several Characteristics of Islam and Good Muslim: A Study of University Students in Malaysia." *Journal of Islamic Thought and Civilization* 11, no. 1 (2021): 22-42. [https://journals.umt.edu.pk/index.php/JITC/article/view/1485]

➔ **See Abstract:** *Cultural Studies* **[Page 52]**

Farooq, Amna and Tayyaba Sohail. "Conceptualization of Religious Belonging of Christian Youth in Higher Education." *Journal of Islamic Thought and Civilization* 9, no. 2 (2019): 253-271. [doi:10.32350/jitc.92.13]

ABSTRACT: A phenomenological study was conducted to explore the lived experience of Christian students in HEC recognized private Higher Education Institutions (HEIs) to find out how the religious belonging of Christian youth influences their lives within their university. Qualitative research method was used for this study. Using phenomenology as the strategy of inquiry, in-depth interviews were conducted with a total of six participants including three girls and three boys currently studying in the University of Management and Technology (UMT), Lahore. The findings of the study revealed that the university did not ask the students about their religion, specifically. So, the students did not experience any discrimination at the time of admission. However, due to the lack of information about religious minority students, they were compelled to study Islamic studies as a subject. Due to their religious belonging Christian students experienced stereotypical behavior, such as some Christian students reported that their Muslim fellows avoided them and hesitated to share their meals with them after knowing their religious affiliation. Majority (4 out of 6) of the students did not experience any biased behavior from their teachers but some students did face biased behavior after revealing their religious affiliation. So, this study suggests that universities should ask students about their religious belonging and considering the needs of religious minority students, curriculum should seek input from religious minority groups. In order to promote religious tolerance at HEIs, universities should design curriculum for all students incorporating contents of interreligious harmony. Higher Education Commission (HEC) should ensure the implementation of policy regarding religious minorities at institutional level.

Gul, Fariha, Amna Yousaf, Sajid Masood, and Fauzia Naheed. "Perceived Satisfaction of Teachers about Practices of Leaders of Religious Institutes to Promote Peace Education." *Journal of Islamic Thought and Civilization* 10, no. 2 (2020):. [https://journals.umt.edu.pk/index.php/JITC/article/view/474]

ABSTRACT: AbstractPractices of the leaders of religious institutes are fundamental in promoting peace education as their practices leave an immense impact not only on the perceptions and practices of teachers but also of the students regarding peace education. The beliefs, interests, inclinations, moral values, and competency of institutional leaders are reflected in policies they make and are presented in the practices of teachers. Owing to the importance of their practices aimed to promote peace education, there is a need to identify the extent of these practices as they are perceived by direct stakeholders, that is, teachers, which makes the aim of the current study. This research is a quantitative survey-based research. The population of this research includes the teachers of religious education institutes of Lahore. Cluster sampling method was used for the selection of sample. Data was collected from the teachers teaching to final year students and a total of 292 teachers participated in the study. A self-developed instrument was used to collect data. The instrument was based on the factors of peace education and practices used to promote them from the literature. The instrument was pilot tested and the validity and reliability of the instrument was established that was 0.87. The data was analyzed using descriptive and inferential statistics. The results indicated that teachers were satisfied with the practices of the leaders of religious institutes aimed to promote peace education. This study may help the academicians, practitioners, and policymakers to promote peace education in all schools of Pakistan.

Gulerce, Hakan and Osman Erdem Yapar. "The Role of Values Education in Countering Violence." *Journal of Islamic Thought and Civilization* 10, no. 2 (2020):. [doi:10.32350/jitc.102.03]

ABSTRACT: The problem of violence and its prevention is a central issue in the modern age. Acts of violence are often associated with the religious identities of the perpetrators. The misrepresentation of Islam and Muslims by the media and politicians has unfortunately become a common scenario. On the other hand, research into extremism, violence and terrorism proves that there are other factors than religion that prepare the fertile ground for such acts. Moreover, understanding the causes of violence and developing effective strategies to counter it as well as strengthening resilience in the community has become a significant need of governments, communities and individuals. This study adopted narrative literature review as its research method. The paper is organised in three main parts. The first part analyses theoretical and research based literature about the underlying factors that lead to violence. The second section focuses on values education as the means to develop resilience as well as resistance to violence with reference to relevant research studies. Intervention studies discussed in this section especially demonstrate practical applications of values education. The third section goes on to analyse a specific case in Turkish history in which values education was used to build resilience against persecution and violence. The principles of compassion towards others and wisdom in various areas of life are two main values found to be effectively used to counter violence. The authors suggest that the teaching and practice of these values can reduce violent acts towards others as well as build resilience against such acts when committed by others.

Herlina, N. Hani, Nurjanah, and Lilis Nurteti. "Academic Freedom in the Islamic Medieval Era: What Values Can Be Learned?." *Journal of Islamic Thought and Civilization* 15, no. 2 (2025): 175-191. [doi:10.32350/jitc.152.10]

➔ **See Abstract:** *Academic Freedom* **[Page 1]**

Husain, Andi Musthafa and Suyadi. "Integration of Ibn Sina's Universal Language Theory and Neuroscience in the Development of Learning Media." *Journal of Islamic Thought and Civilization* 13, no. 2 (2023): 164-177. [doi:10.32350/jitc.132.11]

ABSTRACT: The current research attempted to integrate Ibn Sina's universal language theory and neuroscience in the development of learning media. It adopted a qualitative library method, with data collected from literature related to universal language theory, neuroscience, and the development of learning materials of Ibn Sina through manual and digital searches for relevant references. The data collected was analyzed by using content analysis which encompassed the data reduction, presentation, and the synthesis of new and comprehensive conceptual frameworks. The results showed that Ibn Sina's universal language theory offered valuable insights into the significance of language in communication and cognition. Neuroscience provided an understanding of how the human brain processes information and learns. The concepts associated with Ibn Sina's universal language theory and neuroscience, including elements, such as signs, meaning, and relationship between language and reality, were explored to examine their influence on learning media development. The understanding of the principles of human brain-based learning, based on the results of neuroscience, served as a foundation for effective learning media development. By integrating these attributes, the development of learning materials incorporated the conveyance of information in harmony with universal language comprehension and brain-based learning principles. Therefore, learning material developers and teachers should create instructional methods in accordance with advancements in science and technology.

Idriz, Mesut. "Educational Tradition of Ijazah in Islamic History with Reference to Persian Milieu." *Journal of Islamic Thought and Civilization* 12, no. 2 (2022): 179-195. [https://journals.umt.edu.pk/index.php/JITC/article/view/2450]

ABSTRACT: From the earliest periods of Islamic history and civilization, the educational system was originally religious in nature. It began with the mosque as its centre, from which other educational institutions such as the maktab, the bayt al-hikmah, the majalis, the dar al-ulum, and the madaris gradually developed. In addition, from the vast fields of medicine, astronomy and the devotional sciences emerges the advent of hospitals, observatories, and the zawiyah within Sufi fraternities. In the aforementioned educational institutions, students were trained in different fields of Islamic studies that systematically includes both transmitted and applied subjects by their professors. Moreover, they were able to select their professors as they wished. When they had completed their studies, according to a certain level of proficiency to the professor's satisfaction, they would traditionally be accorded a 'licence to teach', a so-called ijazah, either by one professor or by more than one. It is this ijazah tradition which has a long history in Muslim education, which deserved special attention where the Persian milieu were part of this tradition right from the beginning; and in some places until the present day. Ijazah tradition played a very significant role not only among Muslims but also among other religions; therefore, this article studies this unique educational tradition with

special reference to Persian milieu.Keywords: Education, ijazah, Islamic civilization, Islamic history, Persian milieu

Ismail, Safinah, Abur Hamdi Usman, Mariam Abd. Majid, Abdul Wahab Md. Ali, Rosmawati Mohamad Rasit, Zulkefli Aini, and Siti Khaulah Mohd Hamzah Murghayah. "Muslim Parents' Communication Approach to Adolescents according to Al-Tarbiyyah Al-Rashidah by 'Abd al-Karim Bakkar." *Journal of Islamic Thought and Civilization* 14, no. 1 (2024): 283-302. [doi:10.32350/jitc.141.17]

ABSTRACT: The current study attempted to define and examine the concept of family in the Islamic context. Specifically, it addressed the issues and challenges related to parental communication in the modern day based on the strategies and suggestions proposed by 'Abd al-Karim Bakkar in his book Al-Tarbiyyah Al-Rashidah (Successful Family Upbringing). This book is a guide to cultivating and nurturing a Muslim family in order to achieve the best outcomes through effective communication. The ultimate aim is to fortify the familial bonds. The current study used content analysis to examine and interpret the data extracted from the fourth volume of series entitled Al-Murahiq (The Adolescents). This volume was the study's main reference as it is set against the background of contemporary Muslim family issues along with suggested solutions by the author who identified certain strategies to enhance family ties and bonds. These strategies include kindness to relatives, effective interaction, listening, respecting, non-domination, and not pressurizing 5the children. Moreover, avoiding provocation of anger, paying attention to their problems as well as being polite to them are also among the strategies to enhance familial ties. The findings highlight the effectiveness of these strategies in bringing about positive parenting. Muslim parents therefore, can use 'Abd al-Karim Bakkar's communication strategies to enhance their children's moral, physical, mental, and spiritual development.

Khan, Muhammad Kalim Ullah and Zahoor Ullah Al-Azhari. "Radicalization and Academia: Its Impacts on Students and Counter-Radicalization Strategies." *Journal of Islamic Thought and Civilization* 9, no. 1 (2019): 165-176. [doi:10.32350/jitc.91.11]

ABSTRACT: Radicalization has a long history which has different aspects. Modern societies and academia are characterized by diversity. However, in Pakistan, the situation is different because neither our society nor our academia is diverse in nature. Radicalization, in one sense, is the opposite of pluralism. However, in another sense it is compatible with polarization because it makes the society polarized, both internally and regionally. As a result, two different social classes emerge in society. Although both radicalization and polarization have their respective historical background, radicalization mainly emerges in the absence of religious pluralism. This paper focuses on radicalization in academia, the researcher discusses in detail the causes of polarization which lead to radicalization. The public in general and students in particular were made polarized and almost reached the doorstep of radicalization. This inattentiveness resulted in extremism that in turn leads to violence and terrorism. Radicalization and its central issue is polarization and the existence of non-pluralistic society. This paper suggests more moderation in society through modernism and mobilization of the moderates in society and academia. Moderates can be more resilient to be de-radicalized. Moreover, this paper does not propose conducting conferences and seminars on radicalization to promote awareness about it but it also focuses on the way students provide insights into this subject. This article is based on grey literature, library sources and other secondary sources.

Khokhar, Ashar Johnson and Yaar Muhammad. "Islamic Habitus in English Language Textbooks Produced by Boards in Pakistan." *Journal of Islamic Thought and Civilization* 10, no. 1 (2020): 288-310. [doi:10.32350/jitc.101.16]

➔ **See Abstract:** *Cultural Studies* **[Page 54]**

Momen, Abdul, Mansoureh Ebrahimi, and Kamaruzaman Yusoff. "British Colonial Education in the Indian Subcontinent (1757-1858): Attitude of Muslims." *Journal of Islamic Thought and Civilization* 14, no. 1 (2024): 17-39. [doi:10.32350/jitc.141.02]

➔ **See Abstract:** *Colonial Studies* **[Page 37]**

Mushtaq, Afia, Ramla Sadiq, and Farrukh Ijaz. "Religious Education: Analysis over the Years." *Journal of Islamic Thought and Civilization* 4, no. 2 (2014): 55-66. [https://journals.umt.edu.pk/index.php/JITC/article/view/58]

ABSTRACT: The present study is an effort to gather research aspects for religious education in Pakistan. Religious education, most commonly known as madrasa education, has a profound history titled as Nizamiyah. Historical changes in the Muslim regions have influenced this mode of education as well. It has been argued by some researchers that positivity of faith based education has diminished due to the changes in international political and economical scenario. Terrorism was found to be a strongly associated variable

with madrasa education and researchers have reasoned it with poverty, strong mentoring system and misconceptualizations of some religious beliefs. This study has found that while madrasas are perceived very negatively, research shows that there are positive influences regarding availability of education and women empowerment. The negativity is attributed largely to media misrepresentation and political interests.

Mustafa, Zainun, Azizan Baharuddin, and Shaikh Mohd Saifuddeen. "Islam, Science and Education: Delving into the Progress, Collaboration and Biases." *Journal of Islamic Thought and Civilization* 11, no. 2 (2021): 44-68. [https://journals.umt.edu.pk/index.php/JITC/article/view/1308]

ABSTRACT: Despite the fact that Islam being one of/counts among the major religions of the world, scientific progress in Muslim majority countries seems to be lagging behind the rest of the world. Therefore, there have been calls by Muslim scholars and clerics to bridge the gap between Islam and science, especially for young Muslims, by harmonising science and Islam in education. This study aims to analyze the documents pertaining to Islam, Science, and Education (ISE) extracted from the historical literature. For the purpose of analysis, firstly documents were retrieved from a scientific database and secondly, a descriptive analysis of temporal trends was conducted. The documents clustered according to as the time-lined categories were and then analysed qualitatively. Later, using VOS viewer, the analysis of spatial distribution, networks, and keywords was conducted. It was found that the evolution of ISE converged into a broader spectrum from earlier in medicine and later to other areas, which encompassed Qur'anic studies, social studies and economics, and even technology. The volume of publication versus the network links strength provided evidence that there is a need to stimulate collaborative works by/through knowledge dissemination through/from an authoritative platform for the researches concerning ISE. This study also discovered that some severe biases that might contribute towards the results being skewed in the finding or even underrepresentation of scholarly works in ISE. The findings of this study are beneficial for the researchers reviewing this topic and the educators working to harmonize Islam and science in education.Keywords: Islam, Science, Education, Trends, Bibliometric, Islamic science education, Review

Mustapa, Mazlina Che, Nasruddin Subhi, Fauziah Ibrahim, and Muhammad Saleem/Psychology. "Religious Knowledge Mediates between the Knowledge about Reproductive Health and Self-Esteem of Malaysian Adolescents." *Journal of Islamic Thought and Civilization* 10, no. 2 (2020):. [https://journals.umt.edu.pk/index.php/JITC/article/view/714]

ABSTRACT: Knowledge of reproductive health among adolescents is a matter of great concern for both parents and educational institutes in Malaysia; with the development of self-esteem in Malaysian youngsters. Lack of reproductive knowledge may lead to a plethora of issues. Therefore, this study sought to quantify the mediating role of religious knowledge between the knowledge of reproductive health and self-esteem of Malaysian adolescents. The study employed a quantitative research design in which self-administered surveys were used to collect data from 400 high school students belonging to 16 hot spot schools in the Seremban district of Malaysia. Purposive sampling technique was used to select 25 students from each school. Regression analysis revealed that the knowledge of sexuality and reproductive health have a significant impact on the self-esteem of adolescents. Furthermore, mediation analysis also exhibited the intermediary role of religious knowledge between the knowledge of reproductive health and self-esteem of Malaysian adolescents. Suggestions have been given to promote such programs in educational institutes by the ministry of education which would help to promote the reproductive health and self-esteem of Malaysian adolescents keeping in view scientific prospects of religious teachings.

Qureshi, Naima, Qudsia Kalsoom, and Iffat Khalil. "Perceived Life Skills Development - An Outcome of Madrassa Education in Pakistan." *Journal of Islamic Thought and Civilization* 11, no. 1 (2021): 217-239. [https://journals.umt.edu.pk/index.php/JITC/article/view/1157]

ABSTRACT: This study aims at assessing the development of life skills among madrassa students. The study has employed a mixed-method approach to explore the life skills of madrassa students. A questionnaire based on 5-point Likert type scale was used to measure selfreported life skills of 300 madrassa students. In addition, 20 semi-structured interviews were also carried out with madrassa students to explore their life skills. The quantitative data was analyzed by using descriptive statistics and qualitative data was interpreted through thematic analysis. Findings have revealed that the strongest life skill which madrassa students possess amongst all is effective communication skill followed by problem solving and decision-making. The least developed skill of madrassa students is creative thinking. The study findings suggest re-designing the curriculum of madrassa education to provide the students with more opportunities to polish their life skills especially creative thinking. Keywords: Life Skills, Madrassa Students, Madrassa Education, Dars-e-Nizami, Creative Thinking

Rafikov, Ildus, Elmira Akhmetova, and Osman Erdem Yapar. "Prospects of Morality-Based Education in the 21st Century." *Journal of Islamic Thought and Civilization* 11, no. 1 (2021): 01-21. [https://journals.umt.edu.pk/index.php/JITC/article/view/730]

ABSTRACT: This article proposes to re-focus education towards morality and universal values, which have always been the traditional aim of education. This paper is designed using a qualitative research method applying content analysis to textual and video materials from a historical and contemporary perspectives. The paper demonstrates morality problems of the current mainstream education systems and how alternative systems are better equipped to inculcate values. It is observed that trans-disciplinary, problem-based and religious education helps build stronger ethical foundation in students regardless of their geographical location or income levels. The article proposes for schools and universities to include community engagement programmes in their curricula, support religious communities through special programmes, and promote values education at all levels not through academic subjects but through studies, research and development of real-life application of ethics at local and international levels. The paper adds value to existing research on ethics and values-based education and calls for further research in the field of education. It is also relevant to policy makers and researchers in public policy disciplines.morality-based education, trans-disciplinary approach, holistic education, universal values, ethics, alternative education.Key words: morality-based education, trans-disciplinary approach, holistic education, universal values, ethics, alternative education

Rahman, Tasnim Abdul. "The Works and Contributions of Ismai'il Raji al-Faruqi in Islamization of Knowledge." *Journal of Islamic Thought and Civilization* 5, no. 1 (2015): 25-45. [https://journals.umt.edu.pk/index.php/JITC/article/view/62]

ABSTRACT: In this paper, I have identified and briefly examined two Islamic concepts which constitute the nucleus of the conceptual framework for sustainability in Islamic architecture.The two concepts are: 1) man as the vicegerent (khalifah) on earth, and 2) the natural environment as both a field and means for man's vicegerency mission.Central to the paper are the following themes: 1) the meaning and significance of Islamic architecture; 2) the position and role of man on earth; 3) peaceful and accountable (sustainable) coexistence with the environment; and 4) the implications of the Islamic concepts of man and the environment or sustainability in Islamic architecture.The paper aims to increase awareness, both of the professionals and general public, as to the importance of the theme of sustainability in Islamic architecture by expounding the core of the conceptual basis for the same.The paper presents some general principles and ideas around which a comprehensive theory on sustainability in Islamic architecture, in line with the requirements of the Islamic worldview while fully conforming to the dictates of different circumstances, environments and cultures, can be developed today.The nature of the paper: its content, methodology and conclusions, is a conceptual and philosophical rather than an empirical one.The paper concludes that Islamic architecture, through its multidimensionality embodies the message of Islam.It both facilitates the Muslims' realization of the Islamic purpose and its divine principles on earth and promotes a lifestyle generated by such a philosophy and principles.At the core of Islamic architecture lies function with all of its dimensions: corporeal, cerebral and spiritual.The role of the form is an important one too, but only inasmuch as it supplements and enhances function.Indeed, one of the most recognizable features of Islamic architecture must always be sustainability.

Sajjad, Fatima. "Reforming Madrasa Education in Pakistan: Post 9/11 Perspectives." *Journal of Islamic Thought and Civilization* 3, no. 1 (2013): 103-121. [https://journals.umt.edu.pk/index.php/JITC/article/view/38]

ABSTRACT: Pakistani madrasa has remained a subject of intense academic debate since the tragic events of 9/11 as they were immediately identified as one of the prime suspects. The aim of this paper is to examine the post 9/11 academic discourse on the subject of madrasa reform in Pakistan and identify the various themes presented in them. This paper also seeks to explore the missing perspective in this discourse; the perspective of ulama; the madrasa managers, about the Western demand to reform madrasa. This study is based on qualitative research methods. To evaluate the views of academia, this study relies on a systematic analysis of the post 9/11 discourse on this subject. To find out the views of ulama, in-depth interviews of leading Pakistani ulama belonging to all major schools of thought have been conducted. The study finds that many fears generated by early post 9/11 studies were rejected by the later ones. This study also finds that contrary to the common perception the leading ulama in Pakistan are open to the idea of madrasa reform but they prefer to do itinternally as an ongoing process and not due to outside pressure. This study recommends that in order to resolve the madrasa problem in Pakistan, it is imperative to take into account the ideas and concerns of ulama running them. It is also important to take them on board in the fight against the religious militancy and terrorism in Pakistan.

Samindjaya, Syahruddin Sumardi, Abdelkader Laallam, Fahmi Ali Hudaefi, Bechir Mahamat Issa, Saidi Ouassaf, and Mohamed Imad Oussedik. "Imam Zarkasyi's Contribution to Indonesia's Modern Waqf Education System." *Journal of Islamic Thought and Civilization* 14, no. 1 (2024): 74-91. [doi:10.32350/jitc.141.05]

➔ **See Abstract:** *Development Studies* **[Page 62]**

Shah, Samina Batool and Riaz Ahmad Saeed. "Islamic Principles to Combat Radicalization in Academia: An Exploratory Study in Pakistani Context." *Journal of Islamic Thought and Civilization* 12, no. 2 (2022): 255-270. [https://journals.umt.edu.pk/index.php/JITC/article/view/2965]

ABSTRACT: Pakistan's geopolitical location and events like the Afghan Jihad, 9/11, and the War on Terror have adversely affected our social, religious, and geopolitical realms. Numerous perpetrators are engaged in violent extremism due to their exclusive interpretations of Islamic injunctions, which mainly deviate from the basic Islamic principles. These developments in our region have given rise to the phenomenon of radicalization in the socio-religious and political spheres. Unfortunately, this radicalization has infused the higher education sector and threatened Pakistan's security and safety. According to this study, 'radicalization' is a process in which people or groups adopt extreme social, religious, and political views to discredit or reject others' coexisting and contemporary ideologies. The status quo, the delicate law & order situation, and developing trends and ideas at the societal level further lead to polarization and division. This paper aims to identify numerous adherents'of radicalization in Higher Education Institutions (HEIs). It also explains the central concept of theological radicalization and how genuine Islamic principles combat these misconceptions. Analytical and exploratory research methodology has been adopted for this study. This research concludes that by adopting the Islamic principles of Wasatiyyah (Moderation and the Middle Path) and 'Ilm-al-Ehsan (to do beautiful things or Excellence) one could lead a successful life as ordained by Allah. A reversal of the rise of radicalism and extremism is possible with the help of moderates and reformers in society and academia to incorporate Islamic socio-religious norms and values. This paper recommends that academia and society must adopt moderation, diversity, and pluralism grounded in Islamic teaching to curb radicalism.Keywords: Combating radicalization, Islamic principles, Pakistani academia, Religious modesty

Shahida. "Green Academia: Integrating Islamic Teachings in Education for a Sustainable Future." *Journal of Islamic Thought and Civilization* 13, no. 2 (2023): 86-103. [doi:10.32350/jitc.132.06]

ABSTRACT: Environmental discourses in the twenty-first century actively engage with religious discourses, consciously attempting to bring religious texts as the centre of attention to suggest viable solutions for countering the current ecological crisis. Islam, too, offers an insight to assert that nature is a creation of Allah and, therefore, a constant reminder of His Will and Glory. Drawing references from the Qur'an and the Hadith, this paper aims first to establish that Islamic value systems are pro-eco-conservative in principle--I draw from Islamic philosophy, namely, the Unity of Being (Tawhid), Trusteeship (Khalifa) and Accountability (Akhirah), mentioned in Al-Qur'an to form the theoretical framework for my study. Secondly, a qualitative analysis of the primary data collected using the Participatory Action Research (PAR) approach. Primary data was collected from unstructured group interviews and observation of the researcher with a sample size of fifty students from Madrasah Education (Kolkata, India) and fifty students of English medium schools in Kolkata, respectively, to assess the participants' attitudes and practices, and how it aligns with the eco-conservative practices by posing open-ended questions. The study aims to ascertain if education systems with a religious background could contribute to developing eco-conservative practices and awareness. The study suggested that considering religious teachings in environmental education can naturally foster eco-ethical practices. This study comprises a particular region, and since it included a small sample size, generalization of the result is not possible.

Sohail, Tayyaba, Inam ul Haq, and Riffat Munawar. "Significance of Social Capital in Developing Religiosity among University Students." *Journal of Islamic Thought and Civilization* 6, no. 1 (2016): 61-75. [https://journals.umt.edu.pk/index.php/JITC/article/view/69]

ABSTRACT: Religiosity of an individual is depicted through the participation in congregational events. Such participation encourages production of social capital. Informal networks like family, peers and neighborhood are important production sources of social capital and are also prime sources to introduce religious teachings. The sources of social capital and religiosity are same. Therefore, the current paper examines the role of social capital in developing religiosity among youth. The qualitative study was conducted using purposive sampling. The sample is comprised of educated youth of Lahore. Twenty five in-depth interviews and 3 FGDs were conducted from an educational institution. The data analysis was done through themes and narratives. The findings suggest that the culture, environment and family are important contributors in the production of religiosity. Moreover, the labeling plays vital role in encouraging or discouraging religiosity. Conclusively the

religious practices have lost spirituality and are becoming more superficial day by day.

Thalgi, Mohammad Jaber. "Altruism and Social Cohesion: An Islamic Perspective of Charitable Acts for Sustainable Development." *Journal of Islamic Thought and Civilization* 14, no. 2 (2024): 42-62. [doi:10.32350/jitc.142.04]

ABSTRACT: This study aims to explore the role of altruism in Islam and its impact on achieving sustainable development goals. It highlights altruism as a catalyst for fostering positive Islamic social relationships and its significant role in promoting societal peace. The current research explores the topic from two key perspectives: Islam's comprehensive framework for social harmony, which serves as the foundation for social charity, and it's encouraging charitable actions through socioeconomic and educational means. Thus, by using a historical method to review previous studies, the research focuses on faith, legislation, and diversity in Islam. The emphasis is on promoting social peace through conflict resolution, positive communication, justice advocacy, and recognizing diversity as a social asset. The study also examines the role of Islam in combating poverty, emphasizing aid to needy people as a required act of worship. Additionally, it analyzes the Islamic economic system's balance between individual property rights and wealth distribution. The paper outlines educational strategies within families, mosques, and schools to foster charitable attitudes and behaviours among students. The study further underscores a series of Islamic principles that place charity at the core of social relationships, spanning familial, social, economic, and educational dimensions, which are crucial in meeting sustainable development goals. The results show Islam's approach towards human behaviour, centralizing altruism in its teachings. Through its intellectual, moral, and legal systems, Islam promotes social harmony, peace, and cooperation, urging preventive measures against conflict while emphasizing education in fostering charitable values in families, mosques, and schools.

Umar, A, Abrori, and A.M. Wibowo. "Dimensions of Basic Educational Character in the Qur'an: A Hermeneutic Analysis of Tafsir Al-Jawahir by Sheikh Tantawi Jauhari on Surah Nuh." *Journal of Islamic Thought and Civilization* 15, no. 1 (2025): 435-453. [doi:10.32350/jitc.151.25]

ABSTRACT: This research aims to explore the dimensions of basic education character in the scientific interpretation of Surah Nuh, verses 13-14, as presented in Al-Jawahir Fi Tafsir Al-Qur'an Al-Karim. Using a library research approach, data was collected by identifying and analyzing verses related to character education. Verification was conducted by comparing the interpretation of these verses from Syeikh Tantawi's perspective with the views of other interpreters. The findings indicate that Syeikh Tantawi's interpretation in Al-Jawahir has significantly inspired Muslims to implement character education for elementary school students. This pattern is evident in the interpretation of Surah Nuh, verses 13-14, which describes the process of human formation in the womb. Tantawi's explanation serves as an inspiration for internalizing fundamental values that shape a child's positive character. The dimensions of character education identified include diligence, appreciation for life, continuous learning, gratitude, recognition of God, and empathy for others' development. This study contributes to the development of a character education curriculum based on Qur'anic verses, particularly Surah Nuh, verses 13-14, which contain essential values that can be integrated into the learning process to foster positive character at the basic education level.

Wanto, Deri, Jalwis, Ahmad Jamin, and Ramsah Ali. "Asserting Religiosity in Indonesian Muslim Urban Communities through Islamic Education." *Journal of Islamic Thought and Civilization* 12, no. 2 (2022): 116-135. [https://journals.umt.edu.pk/index.php/JITC/article/view/1717]

➔ **See Abstract:** *Anthropology* **[Page 17]**

Educational Leadership (1 papers)

RELATED SUBJECTS: *Islamic Studies, Education, Teacher Education, Curriculum Studies*

Ali, Muhammad Qasim, Muhammad Asghar Javed al-Azhari, and Muhammad Imran/Islamic Studies. "An Analysis of the Teachings of Muhammad (SAW) to Conceptualize National Professional Standards for Teachers." *Journal of Islamic Thought and Civilization* 10, no. 1 (2020): 348-363. [https://journals.umt.edu.pk/index.php/JITC/article/view/654]

➔ **See Abstract:** *Curriculum Studies* **[Page 59]**

Educational Reform (1 papers)

RELATED SUBJECTS: *History of Education, Islamic Education, Indonesia, Pesantren Studies*

Ali, Mohamad, Muhamad Subhi Apriantoro, Ibnu Abdillah Hammam Fauzi, and R. Alpha Amirrachman. "Institutionalization and Renewal of Traditional Islamic Education in Surakarta, Indonesia (1905-1942)." *Journal of Islamic*

Thought and Civilization 15, no. 2 (2025): 327-347. [doi:10.32350/jitc.152.18]

ABSTRACT: This study reconstructs the institutionalization of traditional Islamic education, analyzes its evolution and renewal, and examines the distinctive nature of Islamic educational reform in Surakarta, Indonesia, from 1905 to 1942. Employing historical and sociological methods, the research reveals three pivotal findings. First, the institutionalization of Islamic education was anchored in the Jamsaren boarding school, which maintained an independent yet cooperative relationship with the Kasunanan palace, shaping the historical trajectory of Islamic education. Second, the renewal was driven by the Mambaul Ulum (MU) madrasa (1905), the Surakarta branch of SATV/Muhammadiyah (1918), and the Al-Islam union (1928), producing a modern Muslim elite proficient in religious and secular sciences. Third, the renewal adopted a realistic-integralist approach, modernizing Islamic education to meet contemporary needs through three patterns: pesantren modernization, incorporation of religious subjects into secular schools, and madrasa development. These findings offer nuanced insights into the interplay of tradition and modernization in Surakarta, contributing to the broader discourse on Islamic educational reform in Indonesia.

Engineering (1 papers)

RELATED SUBJECTS: *Islamic Studies, Cultural Studies, Urban Planning, Architecture*

Malik, Muhamamd Ilyas, Farah Jamil, and Beenish Mujahid. "Developing Standards for Mosque Design in Lahore, Pakistan." *Journal of Islamic Thought and Civilization* 9, no. 1 (2019): 141-164. [https://journals.umt.edu.pk/index.php/JITC/article/view/122]

➔ **See Abstract:** *Architecture* **[Page 20]**

Entrepreneurship (2 papers)

RELATED SUBJECTS: *Sociology, Religious Studies, Psychology, Management Studies, Islamic Studies*

Zaman, Sarfraz, Neelam Bano, and Muhammad Zia Aslam. "From Belief to Business: Cultivating the Impact of Intrinsic Religiosity on Entrepreneurial Intentions via Meaning in Life and Entrepreneurial Self-Efficacy." *Journal of Islamic Thought and Civilization* 13, no. 2 (2023): 272-290. [doi:10.32350/jitc.132.18]

ABSTRACT: This study is an attempt to explore the determinants of entrepreneurial intentions based on intrinsic religiosity. Religion plays a vital role in the lives of its followers, and it tends to develop a business mindset among individuals. There is a dearth of studies on the impact of religion on entrepreneurial intentions, especially in the Pakistani context. The study's novelty is to explore this less-discussed relation between religion and inclination towards business by using social cognitive theory. This relationship is mediated by two variables, which are meaning in life and self-efficacy. Both mediators are antecedents of intrinsic religiosity and precedents of entrepreneurial intentions. For this purpose, the data was collected from 410 postgraduate students of three Pakistani universities, who are studying in their final semesters. Furthermore, this study employed WarpPLS to analyze the data. The findings of the paper revealed that religion plays an important role in developing entrepreneurial intentions. This research has theoretical contributions as well as managerial implications. Theoretically, it contributes to the literature of social cognitive theory and adds knowledge to the religious dimension. Practically, it guides government and institutional managers that for the development of entrepreneurial intentions among individuals they can also consider the religious curriculum and practices for developing their business.

Zeb, Arooj. "Impact of Formal Networks on Women Entrepreneurship in Pakistan." *Journal of Islamic Thought and Civilization* 8, no. 1 (2018): 105-128. [https://journals.umt.edu.pk/index.php/JITC/article/view/96]

➔ **See Abstract:** *Business* **[Page 31]**

Entrepreneurship Education (1 papers)

RELATED SUBJECTS: *Islamic Education, Indonesia, Local Culture, Kyai Studies*

Mulyana, Mulyana, Ajid Thohir, Dody S. Truna, and Supiana Supiana. "Integration of Islamic and Local Values in Entrepreneurship Education in West Java: An Analysis of Kyai's Role as A Cultural Transmitter." *Journal of Islamic Thought and Civilization* 15, no. 2 (2025): 381-400. [doi:10.32350/jitc.152.21]

ABSTRACT: Entrepreneurship education often struggles to accommodate local cultural values and the specific needs of communities, particularly in diverse urban environments. This study explored how integrating a place-based approach and the strategic involvement of kyais (religious teachers) can improve

entrepreneurship education in urban communities. This motivation arose from the gap in creating sustainable and culturally grounded entrepreneurship programs that reflect local values. Focusing on urban areas in West Java--Bandung, Purwakarta, and Sumedang--this study investigated how local values can be embedded into modern entrepreneurship education. Using descriptive-qualitative methods, data were collected through participant observation, in-depth interviews, surveys, and focus group discussions. Analysis employed thematic, comparative, triangulation, and contextual techniques. The findings indicate that kyais play a crucial role in embedding Islamic values, ethics, and local experiences into the curriculum. In Bandung, kyais emphasize ecocultural education and experiential learning; in Sumedang, they serve as motivators, moral guides, spiritual mentors, social networking facilitators, and community empowerment; Meanwhile, in Purwakarta, they developed an entrepreneurship model aligned with local needs and Islamic principles. This study confirms that implementing a place-based approach and leveraging the role of kyais (Islamic scholars) increases the effectiveness and sustainability of entrepreneurship education in urban communities. By providing empirical evidence from diverse settings in West Java, this study offers a nuanced perspective on adapting entrepreneurship education to local contexts, thereby enhancing its relevance and impact.

Environmental Ethics (1 papers)

RELATED SUBJECTS: *Indonesian Studies, Shari'ah, Customary Law, Marine Conservation*

Gayo, Ahyar, Evi Djuniarti, Mohammad Habibi M Z, Dinna Dayana La Ode Malim, Ellen Lutya Putri Nugrahani, Penny Naluria Utami, Syprianus Aristeus, and Eka N.A.M Sihombing. "Marine Conservation In the Seafaring Tradition of Lhok Teunom Coastal, Aceh Jaya Regency, Aceh, Indonesia: An Analysis From the Perspective of Fiqh Al-Bi'ah." *Journal of Islamic Thought and Civilization* 15, no. 2 (2025): 306-326. [doi:10.32350/jitc.152.17]

→ **See Abstract:** *Customary Law* **[Page 60]**

Environmental Science (3 papers)

RELATED SUBJECTS: *Islamic Studies, Geography, Economics, Natural Resources Management, Philosophy*

Majoka, Muhammad Iqbal. "RESOURCES OF THE MUSLIM WORLD: A REFFLECTION ON THE MUSLIM WORLD'S RESOURCES, THEIR DEVELOPMENT AND UTILIZATION." *Journal of Islamic Thought and Civilization* 2, no. 1 (2012): 72-87. [https://journals.umt.edu.pk/index.php/JITC/article/view/27]

→ **See Abstract:** *Economics* **[Page 73]**

Omer, Spahic. "A Conceptual Framework for Sustainability in Islamic Architecture: The Significance of the Concepts of Man and the Environment." *Journal of Islamic Thought and Civilization* 5, no. 2 (2015): 1-14. [https://journals.umt.edu.pk/index.php/JITC/article/view/295]

→ **See Abstract:** *Architecture* **[Page 21]**

Safiai, Mohd Hafiz, Izzat Muazam Mustafa Kamal, Mohd Izhar Ariff Mohd Kashim, Md Yazid Ahmad, Ezad Azraai Jamsari, Mohamad Zulfazdlee Abul Hassan Ashari, Anwar Muttaqin, and Ibnor Azli Ibrahim. "Exploring Flood Dynamics: Integrating Environmental, Social, Astronomical and Islamic Perspectives." *Journal of Islamic Thought and Civilization* 15, no. 2 (2025): 236-252. [doi:10.32350/jitc.152.13]

→ **See Abstract:** *Disaster Management* **[Page 65]**

Environmental Studies (8 papers)

RELATED SUBJECTS: *Islamic Studies, Economics, Ethics, Finance, Sustainability Studies*

Aouati, Fatima Zohra and Khaled Obaideen. "Sustainable Development Goal 6 and the Prophetic Guidance on Water: A Hadith-Based Framework." *Journal of Islamic Thought and Civilization* 15, no. 2 (2025): 137-156. [doi:10.32350/jitc.152.08]

→ **See Abstract:** *Eco-fiqh* **[Page 66]**

Banikamal, Abdolmoghset and Hadi Gamshadzehirfar. "Delusive Versus Genuine Human Needs: An Islamic Response to Global Resource Scarcity." *Journal of Islamic Thought and Civilization* 9, no. 1 (2019): 23-36. [doi:10.32350/jitc.91.02]

→ **See Abstract:** *Economics* **[Page 68]**

Jalili, Ismail, Iwan Romadhan Sitorus, Nenan Julir, Muhammad Shulthoni, Fadillah Ulfa, and Abdul Kabir Hussain Solihu. "Role of Qawa'id Fiqhiyyah in Promoting Green Investment within Islamic Economics: Theoretical and

Practical Frameworks." *Journal of Islamic Thought and Civilization* 15, no. 1 (2025): 202-223. [doi:10.32350/jitc.151.12]

→ **See Abstract:** *Economics* **[Page 70]**

Javaid, Omar. "The Principles of a Circular Economy in the Light of Islamic Values and Beliefs." *Journal of Islamic Thought and Civilization* 12, no. 1 (2022): 166-183. [https://journals.umt.edu.pk/index.php/JITC/article/view/2113]

→ **See Abstract:** *Economics* **[Page 70]**

Sadiq, Ramla and Afia Mushtaq. "Role of Islamic Finance in Achieving Sustainable Development Goals." *Journal of Islamic Thought and Civilization* 5, no. 1 (2015): 46-55. [https://journals.umt.edu.pk/index.php/JITC/article/view/63]

→ **See Abstract:** *Economics* **[Page 76]**

Shahida. "Green Academia: Integrating Islamic Teachings in Education for a Sustainable Future." *Journal of Islamic Thought and Civilization* 13, no. 2 (2023): 86-103. [doi:10.32350/jitc.132.06]

→ **See Abstract:** *Education* **[Page 86]**

Sherwani, Rummana Khan and Muhammad Asim. "Land Management in Early Islam." *Journal of Islamic Thought and Civilization* 5, no. 1 (2015): 56-67. [https://journals.umt.edu.pk/index.php/JITC/article/view/64]

ABSTRACT: In this paper, I have identified and briefly examined two Islamic concepts which constitute the nucleus of the conceptual framework for sustainability in Islamic architecture.The two concepts are: 1) man as the vicegerent (khalifah) on earth, and 2) the natural environment as both a field and means for man's vicegerency mission.Central to the paper are the following themes: 1) the meaning and significance of Islamic architecture; 2) the position and role of man on earth; 3) peaceful and accountable (sustainable) coexistence with the environment; and 4) the implications of the Islamic concepts of man and the environment or sustainability in Islamic architecture.The paper aims to increase awareness, both of the professionals and general public, as to the importance of the theme of sustainability in Islamic architecture by expounding the core of the conceptual basis for the same.The paper presents some general principles and ideas around which a comprehensive theory on sustainability in Islamic architecture, in line with the requirements of the Islamic worldview while fully conforming to the dictates of different circumstances, environments and cultures, can be developed today.The nature of the paper: its content, methodology and conclusions, is a conceptual and philosophical rather than an empirical one.The paper concludes that Islamic architecture, through its multidimensionality embodies the message of Islam.It both facilitates the Muslims' realization of the Islamic purpose and its divine principles on earth and promotes a lifestyle generated by such a philosophy and principles.At the core of Islamic architecture lies function with all of its dimensions: corporeal, cerebral and spiritual.The role of the form is an important one too, but only inasmuch as it supplements and enhances function.Indeed, one of the most recognizable features of Islamic architecture must always be sustainability.

Tahir, Gustia, Ilham, Andi Asrifan, and Barsihannor. "Eco-sufism in Ammatoa Community: Harmonizing Islamic Values and Local Traditions for Environmental Conservation in Kajang Bulukumba." *Journal of Islamic Thought and Civilization* 15, no. 1 (2025): 124-145. [doi:10.32350/jitc.151.08]

→ **See Abstract:** *Anthropology* **[Page 16]**

Epigraphy (1 papers)

RELATED SUBJECTS: *Islamic Studies, History, Area Studies, Arabic Studies*

Siddiq, Mohammad Yusuf. "Epigraphy and Islamic history in South Asia." *Journal of Islamic Thought and Civilization* 2, no. 2 (2012): 1-34. [https://journals.umt.edu.pk/index.php/JITC/article/view/337]

→ **See Abstract:** *Arabic Studies* **[Page 18]**

Epistemology (7 papers)

RELATED SUBJECTS: *Philosophy, Islamic Studies, Theology, Religious Studies, History*

Akram, Muhammad. "Foundations of the Descriptive Study of Religions in Muslim History: A Conceptual Analysis.." *Journal of Islamic Thought and Civilization* 10, no. 2 (2020):. [doi:10.32350/jitc.102.05]

ABSTRACT: The classical Muslim scholarly tradition produced an assortment of literature on different

religions including a considerable number of descriptive studies, a phenomenon that leaves imposing questions. Most importantly, how a pre-modern civilization was able to generate a tradition of descriptive scholarship on different religions in the absence of conditions such as the western modernity that supposedly factored the emergence of the modern academic study of religion needs to be explored. The current paper ventures to answer this question. It argues that certain features of the Qur'anic worldview, such as the repeated invitation to observe the signs of God in time and space through travel in the land/across the world and to ponder upon the history of various nations coupled with the exhortation to use reason generated curiosity about different civilizations of the world as well as their religious heritage. Moreover, the Qur'anic view of the universality of the religious phenomenon as a divine plan also encouraged a sober disposition towards religious others in cases under discussion. On the other hand, the meticulous historiographical techniques and methods for the interpretation of texts developed by Muslim historians, theologians, and jurists afforded the needed methodological apparatus for the said undertaking. The current paper further concludes that the same epistemology and methodological foundations can be appropriated according to/keeping in view the needs of the time to promote a credible study of religion/s in contemporary Muslim societies

Amin, Muhammad. "RECONSTRUCTION OF HUMANITIES IN ISLAMIC PERSPECTIVE: A CASE STUDY OF PAKISTAN." *Journal of Islamic Thought and Civilization* 2, no. 1 (2012): 37-55. [https://journals.umt.edu.pk/index.php/JITC/article/view/25]

ABSTRACT: Many Western post-modern philosophers agree with the view that human itiesor social sciences are not value-neutral but contain the values of the society in which they are nourished and developed. They are the productof the worldview and epistemology in which that society believes. Thus humanities developed in the West are logically the product of the Western worldview based on Humanism, Secularism, Capitalism and Scientism, etc. which contradict the Muslim worldview. As such, Western social sciences do not suit Muslim society and are rather harmful to it; it is the duty of the Muslim governments and academicians to use them only after reconstructing them in the Islamic perspective. Educationists in Pakistan have been alive to this issue in spite of the fact that most of the governments in Pakistan have unfortunately been pro-West and have been following Western trends and policies in education. Deliberate efforts were made during 1977-84 in the reign of Gen. Muhammad Zia-ulHaq to Islamize humanities and many steps taken at that time are still part of the education system in Pakistan in spite of their opposition from certain quarters. The research paper will discuss in detail the steps taken for Islamization of humanities in Pakistan and their impact on the education system as a wholeand on personality development of students in particular. It would also give concrete suggestions for further work to make the process of Islamization of humanities in Pakistan more meaningful and successful.

Arroisi, Jarman, Hamid Fahmy Zarkasyi, Mohammad Syam'un Salim, and Muhammad Taqiyuddin. "Understanding 'God as Reality': Analysis of the Ontological Approach in the Tradition of Islamic Philosophy and Sufism." *Journal of Islamic Thought and Civilization* 12, no. 1 (2022): 98-115. [https://journals.umt.edu.pk/index.php/JITC/article/view/1757]

ABSTRACT: In contrast to the West, which considers God as a myth and negates values about reality and truth, the Muslim philosophers and Sufis base their knowledge on the concept of God that has been established in Islam. This article describes the approach of the Sufis and the Muslim philosophers regarding God as reality and truth. By using the descriptive analysis method, this study draws conclusions based on various arguments: first, there is a meeting point between the two, especially in terms of 'al-Haqq' as one of the 'Names' (asma) of Allah which also means 'reality' and 'truth' which are linguistically unified. Therefore, everything that is called 'reality' has to do with the existence of God which provides wisdom behind all reality as God's creation. Because God created reality with a 'true' purpose. Second, despite the fundamental differences in various worldviews, the West has never assumed that God is Reality in itself because its worldview has negated the Diversity of metaphysical reality. This is also affirmed, only at the metaphysical level as 'speculative science' or 'noumena' in Kant's account. Third, different from the West in Islam, there are various treasures of intellectual property discussions about God as Reality. Although there are many schools in understanding God as Reality, the Muslims have almost the same opinion because they affirm revelation as the only authoritative source of explanation for the concept of God.Keywords: Reality, Truth, Muslim philosophers, Sufism, al-Haqq, Worldview, Epistemology

Idriz, Mesut and Galip Veliu. "Reconciling Religion and Reason: An Epistemic Perspective of European Muslims." *Journal of Islamic Thought and Civilization* 14, no. 2 (2024): 63-71. [doi:10.32350/jitc.142.05]

ABSTRACT: Religion is a hallmark of human life, manifesting today in various guises. Hence, reason and

belief are two essential human qualities, which add depth and meaning to life. Every human mind, at some point in life, questions whether belief is reasonable or whether reason itself should be believed. Thinkers have spent most of their lives grappling with these timeless questions. It is not sure whether they found satisfactory answers, as it remains uncertain; because they lived and died without leaving behind any trace of convincing and epistemic responses for their contemporaries or to future generations. This article aims to offer the premise that secular philosophers maximized their arguments to prove that their preference for reasoning over beliefs comprehensively supplies the epistemological solution to the problem. However, they have ultimately failed to draw a parallel connection with an epistemic reality. Their arguments could not surpass the reasonable act of belief from an epistemic perspective. This study aims to prove that all their efforts failed from an epistemic point of view. Thus, striving to get rid of believing, they ended up believing in reason itself, which is the most unreasonable act from an epistemic standpoint. This research holds an intrinsic view that neither reasoning has any value without believing nor believing makes sense without reasoning. Reason compels us to believe, just as believing compels us to reason; as a result, they are not contradictory but complementary to each other. These are two intrinsic human capabilities, which are necessary for the growth of our knowledge, and serve as the constituents for our progress in understanding and interpreting the universe. Reason cannot exist without belief, and likewise belief cannot exist without reason. Humans have always struggled to rationalize their instability, beliefs, and reasons to achieve full confidence in their claims and to constitute prosperity towards better and more useful epistemic solutions to the existing challenges of reality.

Khalil, Usman and Abida Khan. "Islam and Postmodernity: M. Arkoun on Deconstruction." *Journal of Islamic Thought and Civilization* 3, no. 1 (2013): 28-57. [https://journals.umt.edu.pk/index.php/JITC/article/view/35]

ABSTRACT: Ideologies are directly albeit not always perceptibly related to methodological and epistemological themes. Social psychology also reveals that knowledge depends upon the policy of rejection or incorporation of various philosophies. In the journey of human thought dawned the age of reason with the Era of Enlightenment. Gradually, universal values and the scientific method gained supremacy. And then all the grand narratives stood redundant and rejected, giving rise to the need to re-search, re-analyze, and re-think every work donethus far with the aim to de-construct the now-discarded. This research studies the greatly admired post structural theory of deconstruction and its proponents in the Muslim civilizations to evaluate its impact on contemporary Muslim thought. The rationale of the study is a critical appraisal of the theoretical concepts in the Muslim world in response or reaction to the current epistemological influences from the West. This exploration led to the conclusion that the scholars of the Islamic world missed the point by going a bit too far as the Holy Quran and collections of authentic Ahadith explicitly state what Muslims should reject or incorporate. The remedy comprises in updating the conventional way of thinking and interpreting things, acquiring the ability to think the unthinkable and the previously unthought, honest hard word, incessant striving for excellence, as well as discarding getting overwhelmed by whatever gains 'currency' in the largely impulsive Western thought.

Rahman, Tasnim Abdul. "The Works and Contributions of Ismai'il Raji al-Faruqi in Islamization of Knowledge." *Journal of Islamic Thought and Civilization* 5, no. 1 (2015): 25-45. [https://journals.umt.edu.pk/index.php/JITC/article/view/62]

➔ **See Abstract:** *Education* **[Page 85]**

Supena, Ilyas. "Epistemology of Tafsir, Ta'wil, and Hermeneutics: Towards an Integrative Approach." *Journal of Islamic Thought and Civilization* 14, no. 1 (2024): 121-136. [doi:10.32350/jitc.141.08]

ABSTRACT: The current research comparatively examines the three models tafsir, ta'wil, and hermeneutics for understanding/interpreting the Qur'anic text.. It aims to explore the epistemological structure of tafsir (interpretation), ta'wil (explanation of inner meaning), and hermeneutics, dissect the strengths and weaknesses of each, and propose a creative synthesis between these three elements. By using the comparative method, this research found that tafsir tends to have an objective ethic guided by a linguistic approach (dalalah lugawiyah). On the other hand, ta'wil tends to prioritize subjective personalities based on an intuitive and rational approach. Meanwhile, hermeneutics prioritizes intersubjectivity using historical, sociological, and psychological approaches. The argument based on the source of knowledge of tafsir is text, while according to ta'wil it is the "inner experience". However, the source of knowledge for hermeneutics is the world of the text, author, and the reader. Due to their advantages and disadvantages, this research recommends using an integrated approach for understanding the text (al-Quran). Tafsir is used to explore external aspects of the text (language). Hermeneutics helps to understand the reader's contemporary situation with all the prejudices, assessments, and traditions surrounding it. At the same time, ta'wil is necessary to relate the results obtained to the methods of interpretation and hermeneutics. In this case, the

task of ta'wil is to find the "deepest meaning" that connects the objectivity of tafsir and the subjectivity of hermeneutics. This "deepest meaning" can be a moral idea illat al-hukm (ratio legit) or Sharia goals (maqashid al-syariah).

Ethics (24 papers)

RELATED SUBJECTS: *Religious Studies, Philosophy, Islamic Studies, Sociology, Theology*

Ahsan, Mohammad Amimul, Saber Ahmad, Mohammad Jaweed Iqbal, Habib Ullah, and Mohammad Jonaed Kabir. "The Challenges of Islamic Moral Economy in the Contemporary Social Context of Bangladesh." *Journal of Islamic Thought and Civilization* 15, no. 2 (2025): 55-71. [doi:10.32350/jitc.152.04]

→ **See Abstract:** *Bangladesh Studies* **[Page 26]**

Ain, Noor ul and Asher Ramish. "Supply Chain Management: An Islamic Business Ethics Perspective." *Journal of Islamic Thought and Civilization* 8, no. 1 (2018): 144-166. [https://journals.umt.edu.pk/index.php/JITC/article/view/98]

→ **See Abstract:** *Business* **[Page 30]**

Al-Dafrawi, Ahmad Saad Ahmad. "An Islamic Viewpoint on Doping in Sports: An Analytical Study." *Journal of Islamic Thought and Civilization* 10, no. 2 (2020):. [https://journals.umt.edu.pk/index.php/JITC/article/view/712]

→ **See Abstract:** *Bioethics* **[Page 28]**

Arshad, Muhammad Rasheed. "The Inevitable Contingency of Ethics on Theistic Foundations." *Journal of Islamic Thought and Civilization* 11, no. 1 (2021): 159-174. [https://journals.umt.edu.pk/index.php/JITC/article/view/1019]

ABSTRACT: In this article, the author examines the dependence of ethics on theistic foundations. The Western conception is that ethics is a result of a natural evolutionary process. The Modern West has never accepted or believed in any ethical system governed by religion, and modernity has tried to establish that the universal moral principles are independent of any metaphysical context. The modernity project and rising secularization have taken charge of the field, and religious significance has gone absent from the mainstream, on account of which many challenges have occurred in moral and ethical matters. We will also examine whether Modern Western Civilization has established an ethical code independent of religion and whether we should follow the Western Model, if any. Moreover, this article examines how ethics is a cause and consequence of the development of personality, and no ethical system is ever there without any religious foundations. Human beings are built on the essence of servitude, and virtues evolve from the foundation of servitude. Another area the article focuses on is the challenges faced by the Muslims and how Modern Western Civilization made morality appears as a result of social and psychological evolution. We also study the possibility and impossibility of Good without an omniscient and omnipotent authority. The absoluteness of moral principles and values and the necessity of consciousness are also discussed in this article. Keywords: Theology, Metaphysics, Ethics, Morality, Virtue, Consciousness, Existence

Arzroomchilar, Ehsan and Maryam Olamaiekopaie. "Where Technology Meets Islam: Towards an Islamic Perspective on Technology." *Journal of Islamic Thought and Civilization* 12, no. 2 (2022): 14-27. [https://journals.umt.edu.pk/index.php/JITC/article/view/2533]

ABSTRACT: Technology is a pervasive phenomenon in our surroundings. Today, we rarely experience the natural world and our relationship with the world is most often technologically mediated. The long-standing view in the Islamic world toward technology seems to be taking it as an innocent tool which carries only instrumental value. If so, there would not arise any moral question concerning technology per se. Rather, everything would concern with the way it is used by individuals. This instrumentalist approach, however, is notoriously premature. Technology inherently is value-laden and accordingly calls for philosophical as well as moral evaluation. In this article, we will suggest a context for assessing technology from an Islamic point of view. To that purpose, we will unpack Heidegger's account of technology to bring into relief an enduring problem associated with modern technology, the problem of Gestell. Our source of inspiration to accommodate Heidegger's concern is the work of Tabataba'i, the contemporary Muslim thinker, on theory of itibariat and also his contribution to the virtue ethics. In the end we will find that, according to Tabataba'i, the problem of technology is rooted in deviation from the golden mean, in the wake of secularization of the world in the modern era. Keywords: Heidegger, Islamic Technology, Itibariat, Tabataba'i, Technology, Virtue Ethics

Baber, Zahoor H.. "Determinism and the possibility of morality." *Journal of Islamic Thought and Civilization* 2, no. 2 (2012): 87-96. [https://journals.umt.edu.pk/index.php/JITC/article/view/333]

ABSTRACT: The possibility of morality in a causally determined physical world engages philosophers in a serious debate. Many philosophers think that morality is not possible in a world where everything, including human actions, is determined by antecedent causal conditions. However, attempts to reconcile these apparently contradictory views have come forth. What emerges through the debate is that even if all human actions are causally determined, moral commitments are irreplaceable. Therefore, it is argued that causal determination of our thoughts and actions does not change the truth of morality. However, a morality involving determinism seems to rely heavily on the causal efficacy of moral judgments rather than the possibility of a free action. The deterministic morality focuses on human motivation as a cause and ignores the possibility of free choice. Moreover, a deterministic moralityis unable to account for the freedom of the will. However, in serious climate of opinion, morality essentially involves moral responsibility based on a free choice and action. Thus, philosophical attempts to reconcile determinism and morality under the assumption of irreplaceable human interpersonal attitudes seem not so convincing. This paper brings forth the philosophical arguments involved; centralizing on the contention that morality cannot be subsumed under determinism.

Banikamal, Abdolmoghset and Hadi Gamshadzehirfar. "Delusive Versus Genuine Human Needs: An Islamic Response to Global Resource Scarcity." *Journal of Islamic Thought and Civilization* 9, no. 1 (2019): 23-36. [doi:10.32350/jitc.91.02]

➔ **See Abstract:** *Economics* **[Page 68]**

Barsihannor, M. Ilham, Andi Tri Saputra, and Abdul Syatar. "Abdullah Saeed's Construction of the Hierarchy of Values in the Qur'an: A Philosophical Hermeneutic Perspective." *Journal of Islamic Thought and Civilization* 13, no. 1 (2023): 119-132. [doi:10.32350/jitc.131.09]

ABSTRACT: This study aims to elaborate Abdullah Saeed's hierarchy of values construction. The hierarchy of values is one of the most significant elements in Abdullah Saeed's contextual approach. This concept defines the basic requirements for contextual interpretation of the Qur'an in a global-unrestricted and limited restricted context. In this way, interpreters can identify the level of urgency, complexity, and ambiguity of values in the verses of the Qur'an. This study deploys a qualitative research method, with Abdullah Saeed's works as the main reference point, especially the one entitled as Interpreting the Qur'an: Towards a Contemporary Approach and Reading the Qur'an in the Twenty-First Century: A Contextualist Approach. Abdullah Saeed's hierarchy of values construction is then analyzed using philosophical hermeneutics by Hans-Georg Gadamer. The findings of this study, namely Abdullah Saeed's construction of a hierarchy of values cannot be separated from the Australian social and cultural context, which encouraged Saeed to understand Islam's flexibly. Saeed formulates a value hierarchy into five categories, namely obligatory values, fundamental values, protective values, implementational values, and instructional values. Basically, the value hierarchy put forth is little more than a synthesis of various concepts initiated by early Muslim scholars such as Umar bin Khattab and medieval scholars such as al-Thufi, Ghazali, 'Izz al-Din bin 'Abd al-Salam, al- Shatibi, and Fazlur Rahman.

Basit, Qari Abdul, Hafiz Abdul Rashid, and Habib ur Rehman. "Aberrant Behavior of Employees at Workplace: Conceivable Reasons, Effects and Remedies in Teachings of Qur'an." *Journal of Islamic Thought and Civilization* 10, no. 1 (2020): 311-331. [doi:10.32350/jitc.101.17]

ABSTRACT: Organizations are always concerned with the behavior of employees. The loyal and positive behavior of employees results in maximum output. It is generally observed that sometimes unwanted response from the employer nourishes the internal anger to the employee.The researchers have conclusively described that such unexpected reaction directly impacts the thinking of an individual causing anxiety and uneasiness in behavior. It gradually becomes a reason for many unwanted incidences by violation of legal and ethical policies.It also affects his interaction with his employer, colleagues, and the property at work place accordingly. Unfortunately, it cannot be denied that extensive research has been done in Psychiatry on finding numerous therapies to treat such kinds of behaviors. However, it is also evident that religion has always had strong effects on human psychology.The faith is directly connected with the will of an individual. Therefore, if an anxious employee is recommended to take guidance from the teachings of the Holy Qur'an, it will certainly help him to overcome his psychological issues. This research is based upon the possible reasons of irregular behavior, its effects on the workplace environment, and how the teachings of the Holy Qur'an can be used to rehabilitate affected employees.

Haji, Mourad. "Islamophobia and the Spoils of Violent Fatwas." *Journal of Islamic Thought and Civilization* 15, no. 1 (2025): 28-43. [doi:10.32350/jitc.151.02]

➔ **See Abstract:** *Cultural Studies* **[Page 52]**

Hayat, Amir. "Occupational Safety in Islamic Perspective." *Journal of Islamic Thought and Civilization* 8, no. 1 (2018): 178-191. [https://journals.umt.edu.pk/index.php/JITC/article/view/100]

ABSTRACT: Occupational Safety and Health (OSH), has gained much importance in the management of workplace. In the age of globalization and modernization safety and security has become very crucial in running a business smoothly and efficiently. All over the world governments issue various rules and regulations related to safety and security of employees for compliance. All the legislations and rules have common belief in a fundamental right of every employee to a healthy and safe working environment. Every responsible employer tries to abide by all the rules and regulations to have a good reputation in the world of business which ultimately results in greater profits. Islam views this world in different perspective. It goes beyond the materialistic needs of the businessmen and wants to treat employees only as human beings. The purpose of the present study is to explore the concept of occupational safety in Islamic perspective and highlight some of its principles which make it prominent from conventional occupational safety and health approach. The research work is theoretical in nature. The effort has been made in this research paper to look into the basic sources of Islam.

Ismail, Nurizal. "THE ISLAMIC WEALTH MANAGEMENT: AN ANALYSIS FROM IBN SINA'S PERSPECTIVE." *Journal of Islamic Thought and Civilization* 2, no. 1 (2012): 19-36. [https://journals.umt.edu.pk/index.php/JITC/article/view/24]

➔ **See Abstract:** *Business Management* **[Page 33]**

Jalili, Ismail, Iwan Romadhan Sitorus, Nenan Julir, Muhammad Shulthoni, Fadillah Ulfa, and Abdul Kabir Hussain Solihu. "Role of Qawa'id Fiqhiyyah in Promoting Green Investment within Islamic Economics: Theoretical and Practical Frameworks." *Journal of Islamic Thought and Civilization* 15, no. 1 (2025): 202-223. [doi:10.32350/jitc.151.12]

➔ **See Abstract:** *Economics* **[Page 70]**

Kazeem, Akeem Olayinka and Fatmir Shehu. "Analyzing John H. Hick's Religious Pluralism and Its Implications from Islamic Ethical Perspectives." *Journal of Islamic Thought and Civilization* 13, no. 2 (2023): 178-194. [doi:10.32350/jitc.132.12]

ABSTRACT: This paper underscores religious pluralism postulated by John Hick (1922-2012) to (re)solve various perceived conflicts of religious diversity and inter-religious relationships in the modern times. To embark on the religious implications of Hick's postulation from an Islamic standpoint with an emphasis on the ethical perspectives, this study discusses all the relevant conflicts arising due to the misrepresentation of certain issues in a religious context. Additionally, this research is eloquent as it highlights certain moral principles provided by Islam to address the real and potential conflicts of religious diversity and inter-religious issues without any apologetic view of Islamic core doctrines; this contrasts with Hick's approach that implies a fundamental revision in the foundational doctrines of Islamic belief system. Therefore, to focus on the doctrinal, theological, and epistemic implications; concerning any attempt by the Muslims to adopt Hick's view with special attention on Islamic ethics as the better alternative, this research analyzed various Qur'anic verses. Furthermore, the study uses a qualitative method of interpretive and critical analysis approaches and the relevant Qur'anic verses and previous studies to originate its sources of data from related research. Moreover, the paper concludes that an ethical approach to religious diversity and interreligious issues and conflicts is more pragmatic and effective based on Islamic perspectives other than Hick's religious pluralism, which necessarily implies religious relativism, agnosticism, and skepticism that are antithetical to the Islamic worldview.

Loudghiri, Khadija and Abdesselam Fazouane. "The Concept of Well-being in Arab-Muslim Thought: Reviewing Related Literature, from Africa to Southeast Asia." *Journal of Islamic Thought and Civilization* 12, no. 1 (2022): 17-33. [doi:10.32350/jitc.121.02]

ABSTRACT: The concept of well-being "Ar-rafahiya" has been addressed by the Holy Qur'an, the Sunnah and several Arab-Muslim thinkers in the previous centuries through the idea of 'happiness,' "As-saada." With this backdrop, this article aims to highlight how the Arab-Muslim thought has defined, developed and used the concept of well-being over time. Additionally, it seeks to underscore the contributions of the Holy Qur'an, the Sunnah and the Arab Muslim thinkers and philosophers regarding ethical principles that aim to foster human

well-being through a balanced subsistence that is free of both excess and deficiency. To elaborate on this subject, we analyze some literature reviews by authors from the Muslim countries in Africa, the Middle East and the Southeast Asia as well as other countries. Finally, we conclude that the definitions of the concept of well-being and its realization have always been demarcated in the Arab-Muslim thought by the recognition of Allah Almighty by a human and the satisfaction of Allah Almighty with human acts. Moreover, we clarify how the contemporary Arab-Muslim thought considers the principles of Islamic economic theory. This clarification therefore enables us to understand how contemporary Arab-Muslim thinkers, especially in Southeast Asia, envision the concept of social well-being. Finally, we show that the general concept of well-being in the Western thought stems from a specific influence of the Arab-Muslim thought.

Okur, Huseyin, Melek Celik Ince, and Ali Cancelik. "Measuring the Impact of Understanding Precaution and Trust (Tawakkul) in the Face of Natural Disasters on the Consciousness of Responsibility: The Case of Turkiye." *Journal of Islamic Thought and Civilization* 15, no. 1 (2025): 59-80. [doi:10.32350/jitc.151.04]

➔ **See Abstract:** *Disaster Management* **[Page 65]**

Rafikov, Ildus, Elmira Akhmetova, and Osman Erdem Yapar. "Prospects of Morality-Based Education in the 21st Century." *Journal of Islamic Thought and Civilization* 11, no. 1 (2021): 01-21. [https://journals.umt.edu.pk/index.php/JITC/article/view/730]

➔ **See Abstract:** *Education* **[Page 84]**

Rakhmat, Aulia. "Religion and Reason in Contemporary Islamic Ethics: A Comparative Study of Syed Muhammad Naquib al-Attas and Taha Abderrahmane Thought." *Journal of Islamic Thought and Civilization* 13, no. 2 (2023): 134-151. [doi:10.32350/jitc.132.09]

➔ **See Abstract:** *Comparative Religion* **[Page 45]**

Sarumi, Isa Abdur-Razaq. "The Maximum Period of Gestation: Legal and Medical Conundrum of Child's Legitimacy under Islamic Law." *Journal of Islamic Thought and Civilization* 8, no. 1 (2018): 72-83. [https://journals.umt.edu.pk/index.php/JITC/article/view/93]

ABSTRACT: The legitimacy of a child born to a legally married couple is indubitable. However, it becomes problematic when a woman appears to be pregnant for a longer time period than the usual period of gestation following her husband's demise or after the completion of the waiting period (istibra). The unavailability of definitive legal texts (nusus) either from the Qur'an or Sunnah for the maximum period of gestation has triggered exertingindependent juristic reasoning (ijtihad) by Muslim scholars. Therefore, this paper explores scholars' dissent and legal implications for the maximum period of gestation from the classical Islamic literature buttressed with scientific medical perspectives. The paper adopts a qualitative doctrinal approach by revisiting classical books along with the available modern literature. The research finds that even though most of the views held by classical scholars are inconsistent with the modern medical perspective with the exception of the Zahiri School of Law, exceptional cases cannot be ruled out.

Shaukat, Muhammad Awais and Tahira Basharat. "A Critical Analysis of Some Ideals of Postmodernism in Various Fields of Knowledge and Morality." *Journal of Islamic Thought and Civilization* 9, no. 2 (2019): 111-126. [doi:10.32350/jitc.92.06]

ABSTRACT: Postmodernism was born under Western episteme and is based on the rejection of the narratives given by modernity. The first and foremost characteristic of postmodernism is the rejection of absolutism including absolute truth and it propagates relativism in every field as the only possible solution. Moreover, it does not endorse absolute values and beliefs, contemplates human identity as the construction of society and denies essentialism. It does not endorse the idea that values are a source of development and rejects the idea that human actions are influenced by predetermined ideals. The texts that have been the source of change and guidance for millions of people throughout the history have been devoid of all their sacredness and authenticity using the theory of deconstruction. This theory gives every reader the right to interpret every text according to his own will and liking. Postmodern debates have influenced every field of knowledge. Even the morality and the value system endorsed by postmodernism is relative and subjective instead of absolute and objective. This research paper is based on the descriptive method and provides a critical examination of postmodernism and its impact on various fields of knowledge.

Shaukat, Muhammad Awais and Tahira Basharat. "A Study of Relativistic Theory of Ethics in the Light of Islamic Theory of Morality." *Journal of Islamic Thought and Civilization* 12, no. 2 (2022): 286-298. [https://journals.umt.edu.pk/index.php/JITC/article/view/1516]

ABSTRACT: Every civilization has a system of ethics that defines their values and morality. The basic concepts of "Good" and "Evil" are also derived from that system. This system of ethics gains its inspiration from the world view of that particular civilization. Islam, like all other religions, also give a complete moral code for its believers. Qur'an and the Sunnah here is the only criterion for determining the basic principles of the Ethics of Islam and hence morality in Islam is objective as well as absolute. In the post-modern world however, the morality and value system that got endorsed by Postmodernist thinkers is relative and subjective instead of absolute and objective. Morality here is largely considered as relative as well as subjective and hence vary with change in time and space. It can also undergo through evolution and no act or concept can be judged here on some absolute criterion. This "Relativism" and "Subjectivism" potentially challenge all the traditional schools of ethics. This paper would study whether this relativistic theory of ethics have any compatibility with Islamic fundamentals regarding ethics. This research paper is based on descriptive method along with primordial focus on Moral Relativism.Keywords: Epistemology, Islamic value system, Meta-narratives, Moral relativism, Postmodernism, pluralism

Shaukat, Muhammad Awais, Umbreen Samra, Javaria Hassan, Chafika Saadi, and Imran Hayat. "Morality from Classical Civilizations to Post-Modern Era: A Historical Account Through Islamic Lens." *Journal of Islamic Thought and Civilization* 14, no. 2 (2024): 321-335. [doi:10.32350/jitc.142.19]

ABSTRACT: The article provides a comprehensive exploration of the evolution of moral values across various civilizations. It begins by defining morality as a complex system of beliefs and ethical standards that shape human behavior and differentiate between right and wrong. The article then traces the historical perspectives on morality, starting from early classical civilizations like the Greeks and Hindus, to the influence of Semitic religions, particularly Islam, on the development of a coherent moral code. The central thesis revolves around how the perception of morality has shifted significantly over time, from a divine and transcendental pursuit in traditional civilizations to a secular, subjective notion in the modern Western world. The article highlights how traditional systems viewed morality as a pathway to achieving inner peace and cosmic harmony, while the Semitic religions, especially Islam, emphasize the divine command theory, where moral values are absolute, eternal, and rooted in the Qur'an and the Sunnah of the Prophet Muhammad (PBUH). In contrast, modern Western thought, emerging after the Renaissance, places the individual at the center of morality, favoring subjective reasoning over divine guidance. The final sections argue that Islamic morality, unlike other systems, offers a balance between human instincts and divine will, portraying man as inherently good yet capable of moral failures. Islamic teachings provide a comprehensive and timeless framework for human conduct, ensuring both personal and societal harmony. The article concludes that the true understanding of morality lies in adhering to a divinely revealed code, as human nature is susceptible to corruption without the guiding principles set forth by Allah as mentioned in Quran and Hadith.

Umar, Suheyl. "RELIGIOUS TOLERANCE SOME OBSERVATIONS IN THE CONTEXT OF ISLAM- WEST ENCOUNTER." *Journal of Islamic Thought and Civilization* 1, no. 2 (2011): 123-150. [doi:10.32350/jitc.12.08]

ABSTRACT: The paper investigates how the West engaged with the idea and practice of tolerance as it had manifested in other religions and cultures and how does it relate to the historical trajectory through which it became established in the West. The current unquestioned right of freedom of religious belief and worship in the Western world is thus not simply a corollary of secular thought; it is a principle inspired, at least in part by the influence of Islam. Tolerance is a multi-faceted concept comprising moral, psychological, social, legal, political and religious dimensions. The dimension of tolerance addressed by this essay is specifically religious tolerance, such as this principle finds expression within Islamic tradition, and how it came to be enshrined in Western thought after the Enlightenment. The Islamic tradition in principle, as well as in practice, provides compelling answers to many questions pertaining to the relationship between religious tolerance and practice of one's own faith. The lessons drawn from the Islamic tradition reveal that tolerance of Other is in fact integral to the practice of Islam - it is not some optional extra, some cultural luxury, and still less, something one needs to import from some other tradition.

Zubair, Talat and Amana Raquib. "Islamic Perspective on Social Media Technology, Addiction, and Human Values." *Journal of Islamic Thought and Civilization* 10, no. 2 (2020):. [doi:10.32350/jitc.102.14]

→ **See Abstract:** *Computer Science* **[Page 46]**

Ethnography (1 papers)

RELATED SUBJECTS: *Islamic Studies, Sociology, Religious Studies, Anthropology*

Bano, Shermeen and Inam ul Haq. "Poly-symbolic Religiosity and the Dilemmas of American Sufism: An Ethno-

graphic Study of Zikr at a Sufi Shrine in Manhattan." *Journal of Islamic Thought and Civilization* 9, no. 1 (2019): 106-118. [doi:10.32350/jitc.91.07]

➔ **See Abstract:** *Anthropology* **[Page 8]**

Ethos Development (1 papers)

RELATED SUBJECTS: *Islamic Studies, Character Development, Local Civilization, Hadith Studies*

Idris, Mahsyar, Andi Bahri Soi, St Nurhayati Ali, and Muhammad Yaumi. "Local Civilization and Hadith Traditions: Exploring Luqman Al-Hakim`s Conception of "Sparkling Pearls" in Latoa and its Relevance for Islamic Ethos Development." *Journal of Islamic Thought and Civilization* 14, no. 1 (2024): 209-230. [doi:10.32350/jitc.141.13]

➔ **See Abstract:** *Character Development* **[Page 35]**

European Studies (3 papers)

RELATED SUBJECTS: *Islamic Studies, Political Science, Sociology, Immigration Studies, Philosophy*

Apipudin and Alwi Alatas. "Origin of Islamophobia in Europe: A Case Study of Hungary." *Journal of Islamic Thought and Civilization* 14, no. 1 (2024): 104-120. [doi:10.32350/jitc.141.07]

ABSTRACT: The attack on the World Trade Center (WTC) in 2001 proved to be a turning point in the relationship between Islam and the West. Subsequently, the United States (US) invaded Iraq to avenge the tragedy. The US called its militaristic venture into the Middle East as an "act against terror." This invasion triggered a political crisis in the Middle Eastern countries. This situation was further aggravated by the Arab Spring, which occurred in the Middle East in 2011. The Arab Spring created problems in Syria, Iraq, Egypt, and Tunisia. Political instability in the Middle East has forced Arab people to immigrate to European countries. The increase in Arab immigrants in the early 21st century fueled Islamophobia in Europe. Hungary is one of the European countries that has accepted many Arab immigrants. This studydiscusses the relationship between the rise of Arab migration and the increase of Islamophobia in Europe, particularly in Hungary. A qualitative research approach was used to analyse various government and non-government reports and literature. This study argues that the increasing population of Arab immigrants in Europe has led to the emergence of right-wing political movements. These movemnets play a major role in carrying out Islamophobic propaganda in European social and cultural life.

Idriz, Mesut and Galip Veliu. "Reconciling Religion and Reason: An Epistemic Perspective of European Muslims." *Journal of Islamic Thought and Civilization* 14, no. 2 (2024): 63-71. [doi:10.32350/jitc.142.05]

➔ **See Abstract:** *Epistemology* **[Page 91]**

Radelji, Branislav. "ISLAM IN THE EUROPEAN UNION: KEY ISSUES AND DEBATES." *Journal of Islamic Thought and Civilization* 1, no. 2 (2011): 75-87. [doi:10.32350/jitc.12.05]

ABSTRACT: The founding fathers of the European Union - Konrad Adenauer, Alcide de Gasperi and Robert Schuman - were all Christian Democrats and devoted Catholics. At that time, this aspect was understood as a solid basis for a united Europe and European identity. Since then, however, things have significantly changed as the growing presence of Muslims in the EU has challenged its initially imagined outlook and, accordingly, various issues focusing on Islam, European identity and inclusion of the Muslims continue to penetrate numerous debates and question peaceful coexistence of Muslims and Europeans. While primarily elaborating on the post-September 11 dynamics, this paper concludes that coexistence is possible, but only, under certain circumstances.

Evil (1 papers)

RELATED SUBJECTS: *Islamic Studies, Philosophy, Theology, Quranic Studies*

Haq, Zia ul. "Illuminating the Shadows: A Qur'anic Theodicy on the Problem of Evil." *Journal of Islamic Thought and Civilization* 15, no. 2 (2025): 1-18. [doi:10.32350/jitc.152.01]

ABSTRACT: The problem of evil has been recognized as one of the most substantial challenges to the rational plausibility of theism, necessitating a range of theodicies across various religions. Many philosophers, in their attempts to address this problem, have compromised specific divine attributes, which has led to concerns regarding theological coherence. The Quran offers a unique theodicy framework that has drawn considerable interest from theologians, especially those from Asharite, Mutazilite, and mystical traditions.

Applying a mixed-methodology approach that combines textual and thematic analysis of Qur'anic discourse with a critical review of classical theodicies, this study evaluates the Qur'anic theodicy on moral and natural evil, examining how it maintains the coherence of divine omnipotence, omniscience, and omnibenevolence in the presence of evil. The results show that the Quran promotes a multifaceted theodicy that preserves the integrity of divine attributes while avoiding conceptual compromises, recognizing God's foreknowledge, middle knowledge, omnipotence, and omnibenevolence, and sees no contradiction between God and the presence of evil. The Quran also addresses natural evil, and integrates it into its teleological framework, justifying each event in the light of the broader divine scheme. Therefore, it is argued that the Quranic theodicy is a methodical and logical framework that makes a distinctive contribution to the ongoing discussion of the problem of evil, in addition to setting it apart from other theodicies.

Exegesis (1 papers)

RELATED SUBJECTS: *Religious Studies, Islamic Thought, Islamic History, 19th Century Islamic Thought*

Hamim, Khairul and M Masykur Abdillah. "Renaissance of Islam: A Content Analysis of Muhammad Rashid Rida's Exegesis." *Journal of Islamic Thought and Civilization* 13, no. 2 (2023): 104-119. [doi:10.32350/jitc.132.07]

→ **See Abstract:** *19th Century Islamic Thought* **[Page 1]**

F

Faith (1 papers)

RELATED SUBJECTS: *Education, Sociology, Religion, Higher Education*

Farooq, Amna and Tayyaba Sohail. "Conceptualization of Religious Belonging of Christian Youth in Higher Education." *Journal of Islamic Thought and Civilization* 9, no. 2 (2019): 253-271. [doi:10.32350/jitc.92.13]

→ **See Abstract:** *Education* **[Page 81]**

Family Law (3 papers)

RELATED SUBJECTS: *Shari'ah, Islamic Studies, Digital Studies, Technology, Marriage*

Fikri, Mursyid, Abbas, M. Ilham Muchtar, Darlius, and Dzulkifli Al-Amin. "Emergence of Digital Matrimony: Exploring Islamic Legal Responses to Metaverse Marriages." *Journal of Islamic Thought and Civilization* 14, no. 2 (2024): 246-262. [doi:10.32350/jitc.142.15]

→ **See Abstract:** *Digital Studies* **[Page 63]**

Idrusiah, Rahmi Hidayati Al, Edi Kurniawan, Dody Sulistio, and Mohammad Syafiq. "Faskh Law Reformulation in Malaysia: A Critical Examination of Terengganu Sharia Court Case." *Journal of Islamic Thought and Civilization* 14, no. 2 (2024): 303-320. [doi:10.32350/jitc.142.18]

ABSTRACT: This research aimed to discuss the impact of drug addiction and domestic violence as prominent reasons for the pronouncement of faskh (annulment) in the Terengganu Sharia Court, Malaysia as observed in decisions 11003-014-0372-2010 and 11300-014-0011-2011. The decisions are unprecedented ijtihad of the Judges because the reasons are not found in almost all classical schools of fiqh and the most credible relevant literature. The reasons also remain unclear and have not been addressed by contemporary fiqh scholars from the perspective of maqasid al-sharia. Therefore, this research examined how drug addiction and domestic violence became legitimate reasons for faskh and explored the implication for the contemporary reformulation of Islamic family law discourse. This study employed a qualitative theoretical framework for maqasid al-sharia analysis that developed based on the contributions of Abu Hamid al-Ghazali and Abu Ishaq al-Shatibi. The results showed that the addiction of the husband to drugs and instances of domestic violence could be the legitimate reasons for faskh synthesized within the maqasid framework to protect (hifz) religion (al-din), soul (al-nafs), mind (al-aql), descendent (al-nasl), and wealth (al-mal). It was further observed that maqasid successfully reformed the classical fiqh on faskh based on contemporary social behaviours. The two primary contributions of this research included the (1) provision of empirical evidence related to the adaptability of Islamic law that leads to contemporary social challenges, and (2) the development of a theoretical framework for further legal reforms in the Islamic family law, which are capable of maintaining fidelity to maqasid al-sharia principles while addressing modern societal changes.

Mustapha, Ahmad Sharifuddin, Nur Zainatul Nadra Zainol, Che Adenan Mohammad, Mustapahayuddin Abdul

Khalim, Nik Kamal Wan Muhammed, and Muhamad Syazwan Faid. "Al-Fatani's Perspectives on Islamic Family Law: Insights from Hidayah Al-Muta'allim Wa'Umdah Al-Muta'alim." *Journal of Islamic Thought and Civilization* 14, no. 1 (2024): 247-265. [doi:10.32350/jitc.141.15]

➔ **See Abstract:** *Cultural Studies* **[Page 55]**

Family Studies (5 papers)

RELATED SUBJECTS: *Sociology, Islamic Studies, Anthropology, Gender Studies, Religion*

Farooq-e-Azam, Iram Rubab, Ambreen Salahuddin, and Ahmed Usman. "Polygamy in Islam: Cultural Pressures and Religious Justifications in Pakistan." *Journal of Islamic Thought and Civilization* 11, no. 2 (2021): 245-257. [https://journals.umt.edu.pk/index.php/JITC/article/view/1503]

➔ **See Abstract:** *Anthropology* **[Page 9]**

Hasbi, Muhammad, Nixson, Rina Reyati, Erman, and Ismardi. "Merasi: Revitalisation in Early Divorce Prevention." *Journal of Islamic Thought and Civilization* 14, no. 2 (2024): 336-354. [doi:10.32350/jitc.142.20]

➔ **See Abstract:** *Divorce Prevention* **[Page 65]**

Ismail, Safinah, Abur Hamdi Usman, Mariam Abd. Majid, Abdul Wahab Md. Ali, Rosmawati Mohamad Rasit, Zulkefli Aini, and Siti Khaulah Mohd Hamzah Murghayah. "Muslim Parents' Communication Approach to Adolescents according to Al-Tarbiyyah Al-Rashidah by 'Abd al-Karim Bakkar." *Journal of Islamic Thought and Civilization* 14, no. 1 (2024): 283-302. [doi:10.32350/jitc.141.17]

➔ **See Abstract:** *Education* **[Page 83]**

Kamarudin, Mohd Khairy, Nasrul Hisyam Nor Muhamad, Suhaili Alma'amun, and Norhaifa Ganti. ""I Want to Withdraw My Hibah": Why and How to Explain it?." *Journal of Islamic Thought and Civilization* 12, no. 1 (2022): 53-67. [https://journals.umt.edu.pk/index.php/JITC/article/view/1577]

➔ **See Abstract:** *Economics* **[Page 71]**

Munir, Mohsina and Tahira Abdul Quddus. "Provision of Nafqah Right to Child: The Islamic Wisdom and Implementation in Pakistan." *Journal of Islamic Thought and Civilization* 8, no. 1 (2018): 167-177. [https://journals.umt.edu.pk/index.php/JITC/article/view/99]

ABSTRACT: Islamic family law has specified child rights as the key social responsibility of parents and urged them to struggle for positive upbringing of their children. Prophet (SAW) and the companions (RA) set numerous traditions in relation to rights of children i.e., right of life, right of food, shelter and clothes, right of education and training and right of counting them as members of society. Islam bounds a father to bear the responsibility of Nafqah of his child. (Al-Baqarah 2:233). Nafqah consists of food, clothes and shelter.This responsibility also explains the title of qawwam for a husband (Al-Nisa 4:34). This research paper aims to discuss the Nafqah right of a child in Islam. Shari'ah Law of Nafqah involves parents and state institutions to fulfill their responsibilities towards children up-bringing. Thus, protection of the right of Nafqah is the key responsibility of a Muslim state. In this study, a brief sketch of Pakistani law is presented with the help of few facts and figures about the provision of child right of Nafqah in Pakistan. The study also presents a comparison of the views of eminent Muslim scholars belonging to different schools of thought, regarding certain limitations that rule the provision of Nafqah to a child, like definitions of dependency and the responsibility of non-Muslim child on his Muslim father etc. Finally, Islamic wisdom regarding the practicality of child's right of Nafqah in Islamic society is presented in the research paper with the aim of highlighting its pertinence in maintaining a positive and sustainable human society.

Film Studies (1 papers)

RELATED SUBJECTS: *Cultural Studies, Gender Studies, Muslim Women, Hollywood*

Ahmadi, Anas. "New Aesthetics: Narrating Muslim Female Heroes in Hollywood Films." *Journal of Islamic Thought and Civilization* 15, no. 2 (2025): 216-235. [doi:10.32350/jitc.152.12]

➔ **See Abstract:** *Cultural Studies* **[Page 50]**

Finance (25 papers)

RELATED SUBJECTS: *Economics, Islamic Studies, Law, Management Studies, Public Policy*

Abdulrahman, Manswab Mahsen. "National Social Security Fund of Kenya: An Assessment from Islamic Jurisprudence." *Journal of Islamic Thought and Civilization* 11, no. 2 (2021): 104-123. [https://journals.umt.edu.pk/index.php/JITC/article/view/1209]

→ **See Abstract:** *Economics* **[Page 66]**

Ayaz, Mohammad, Hassan Shakeel Shah, Amat ul Mateen Noor, Sadaf Shaheen, and Jibrail Bin Yusuf. "Islamic Microfinancing by the Banking Sector of Pakistan: Problems and Solutions." *Journal of Islamic Thought and Civilization* 9, no. 2 (2019): 148-171. [doi:10.32350/jitc.92.08]

→ **See Abstract:** *Banking* **[Page 26]**

Hardivizon and Muhammad Sholihin. "Hybrid Rationality behind Customers' Choices of the Islamic Banks : An Experience of Bengkulu, Indonesia." *Journal of Islamic Thought and Civilization* 11, no. 1 (2021): 175-200. [https://journals.umt.edu.pk/index.php/JITC/article/view/859]

→ **See Abstract:** *Economics* **[Page 69]**

Hussain, Talat and Muhammad Nadeem Khalil. "Shari'ah Issues in Islamic Capital Markets of Pakistan: A Case Study of Sukuk." *Journal of Islamic Thought and Civilization* 9, no. 1 (2019): 89-105. [doi:10.32350/jitc.91.06]

→ **See Abstract:** *Economics* **[Page 69]**

Iqbal, Sajid, Nadeem Iqbal, and Arshad Muneer. "Islamic Calendar Anomalies Reshaping Investor Behavior: A Qualitative Study." *Journal of Islamic Thought and Civilization* 9, no. 2 (2019): 212-232. [doi:10.32350/jitc.92.11]

→ **See Abstract:** *Behavioral Science* **[Page 27]**

Jalili, Ismail, Iwan Romadhan Sitorus, Nenan Julir, Muhammad Shulthoni, Fadillah Ulfa, and Abdul Kabir Hussain Solihu. "Role of Qawa'id Fiqhiyyah in Promoting Green Investment within Islamic Economics: Theoretical and Practical Frameworks." *Journal of Islamic Thought and Civilization* 15, no. 1 (2025): 202-223. [doi:10.32350/jitc.151.12]

→ **See Abstract:** *Economics* **[Page 70]**

Kamarudin, Mohd Khairy, Nasrul Hisyam Nor Muhamad, Suhaili Alma'amun, and Norhaifa Ganti. ""I Want to Withdraw My Hibah": Why and How to Explain it?." *Journal of Islamic Thought and Civilization* 12, no. 1 (2022): 53-67. [https://journals.umt.edu.pk/index.php/JITC/article/view/1577]

→ **See Abstract:** *Economics* **[Page 71]**

Khan, Abdul Majid. "Concept of Wealth and Poverty in the Light of Islamic Tradition." *Journal of Islamic Thought and Civilization* 5, no. 1 (2015): 1-14. [https://journals.umt.edu.pk/index.php/JITC/article/view/60]

→ **See Abstract:** *Economics* **[Page 71]**

Khan, Salman Ahmad and Ejaz Aslam. "Partnership Based Microfinance in Islamic Banks: Need, Application and Commandments in Modern Age." *Journal of Islamic Thought and Civilization* 8, no. 1 (2018): 192-208. [https://journals.umt.edu.pk/index.php/JITC/article/view/101]

→ **See Abstract:** *Economics* **[Page 72]**

Laallam, Abdelkader, Salina Kassim, Engku Rabiah Adawiah bt Engku Ali, and Buerhan Saiti. "Waqf in Algeria: Its Historical Exploration from Ottoman to Post-Independence Era." *Journal of Islamic Thought and Civilization* 11, no. 1 (2021): 132-158. [https://journals.umt.edu.pk/index.php/JITC/article/view/1233]

→ **See Abstract:** *Economics* **[Page 72]**

Mushtaq, Afia, Hassan Sultan, and Farrukh Ijaz. "Income Smoothing and Islam: Evidence from Pakistan Shari'Ah Compliant Companies." *Journal of Islamic Thought and Civilization* 6, no. 2 (2016): 77-93. [https://journals.umt.edu.pk/index.php/JITC/article/view/75]

→ **See Abstract:** *Accounting* **[Page 2]**

Muyassarah, Muyassarah, Sokhikhatul Mawadah, Naili Saadah, Fita Nurotul Faizah, Liafatra Nurlaily, and Mansur Mansur. "Revised Zakat Distribution: Perspectives on Digital Transformation for Poverty Alleviation." *Journal of Islamic Thought and Civilization* 15, no. 2 (2025): 192-215. [doi:10.32350/jitc.152.11]

→ **See Abstract:** *Digital Transformation* **[Page 64]**

Nabi, Nasir. "Islamic Economic Thought in the Medieval." *Journal of Islamic Thought and Civilization* 3, no. 2 (2013): 21-33. [https://journals.umt.edu.pk/index.php/JITC/article/view/41]

→ See Abstract: *Economics* **[Page 73]**

Naveed, Shagufta, Muzammil Khurshid, and Muhammad Azeem. "A Gender based Analysis of Awareness Level and Willingness regarding Islamic Banking Products and Services: An Evidence from Pakistan." *Journal of Islamic Thought and Civilization* 10, no. 1 (2020): 182-196. [doi:10.32350/jitc.101.10]

→ See Abstract: *Economics* **[Page 74]**

Qadri, Hussain Mohi ud din, Fareed Ahmad Malik, Muhammad Mumtaz ul Hassan, and Muhammad Azhar Abbasi. "Exploring Crypto Currency through the Lens of the Shari'a Law: A Comparative Analysis of Scholarly Evaluations." *Journal of Islamic Thought and Civilization* 13, no. 2 (2023): 324-334. [doi:10.32350/jitc.132.21]

→ See Abstract: *Economics* **[Page 74]**

Rafay, Abdul and Saqib Farid. "Maqasid-al-Shari'ah vs. Contemporary Islamic Banking and Finance." *Journal of Islamic Thought and Civilization* 7, no. 2 (2017): 41-51. [https://journals.umt.edu.pk/index.php/JITC/article/view/85]

→ See Abstract: *Business* **[Page 31]**

Rahman, MuhammadMasudur. "The Inter-relationship between Ibadah and Halal Finance." *Journal of Islamic Thought and Civilization* 5, no. 1 (2015): 15-24. [https://journals.umt.edu.pk/index.php/JITC/article/view/61]

→ See Abstract: *Banking* **[Page 26]**

Sadiq, Ramla and Afia Mushtaq. "Role of Islamic Finance in Achieving Sustainable Development Goals." *Journal of Islamic Thought and Civilization* 5, no. 1 (2015): 46-55. [https://journals.umt.edu.pk/index.php/JITC/article/view/63]

→ See Abstract: *Economics* **[Page 76]**

Samra, Umbreen and Muhammad Saad Siddiqui. "System of Zakat and Ushr - A Paradigm Shift after Eighteenth Amendment to the Constitution of Pakistan." *Journal of Islamic Thought and Civilization* 11, no. 1 (2021): 411-420. [https://journals.umt.edu.pk/index.php/JITC/article/view/1565]

→ See Abstract: *Economics* **[Page 76]**

Setiawan, Romi Adetio. "Impact of Islamic Jurisprudential on Traditional Financial Customs and Legal Integration in Indonesia." *Journal of Islamic Thought and Civilization* 13, no. 2 (2023): 195-209. [doi:10.32350/jitc.132.13]

→ See Abstract: *Economics* **[Page 77]**

Shaukat, Rozeen and Muhammad Asif Naveed. "Perceptions of Bankers towards Issues of Islamic Banking in Pakistan." *Journal of Islamic Thought and Civilization* 10, no. 2 (2020):. [doi:10.32350/jitc.102.12]

→ See Abstract: *Business* **[Page 31]**

Shaukat, Rozeen. "Regulatory Challenges of Islamic Banking in Pakistan." *Journal of Islamic Thought and Civilization* 7, no. 2 (2017): 62-93. [https://journals.umt.edu.pk/index.php/JITC/article/view/87]

→ See Abstract: *Economics* **[Page 77]**

Sheikh, Rafiullah, Mohammad Ayaz, and Muhammad Abubakar Siddique. "Shari'ah Governance and Shari'ah Non-Compliance Risk Management: A Maqasid Shari'ah Based Appraisal." *Journal of Islamic Thought and Civilization* 13, no. 1 (2023): 270-291. [doi:10.32350/jitc.131.19]

→ See Abstract: *Economics* **[Page 78]**

Tariq, Fariha. "Islamic Traditional Values: Towards Women Empowerment and Housing Microfinance in Pakistan." *Journal of Islamic Thought and Civilization* 4, no. 2 (2014): 36-54. [https://journals.umt.edu.pk/index.php/JITC/article/view/57]

→ See Abstract: *Architecture* **[Page 21]**

Yusuf, Jibrail Bin, Hassan Shakeel Shah, Mohammad Ayaz, and Jabal Muhammad Buaben. "Interest free Banking and Finance in Brunei Darussalam: Present Realities and Future Prospects." *Journal of Islamic Thought and Civilization* 8, no. 2 (2018): 34-62. [https://journals.umt.edu.pk/index.php/JITC/article/view/104]

→ See Abstract: *Banking* [Page 27]

Fiqh (2 papers)

RELATED SUBJECTS: *Shari'ah, Islamic Ethics, Political Philosophy, Moderation, Political Science*

Bulan, Jolaman, Tussipkhan Imammadi, Aiymzhan Ryskiyeva, and Asset Kuranbek. "Abu Hanifa: Architect of Islamic Moderatism in Contemporary Contexts." *Journal of Islamic Thought and Civilization* 15, no. 2 (2025): 253-268. [doi:10.32350/jitc.152.14]

ABSTRACT: This article examines the idea of wasatiyyah (moderation) in the teachings of Imam Abu Hanifa, highlighting its significance for contemporary Islamic thought and life. It encourages a moderate approach to the religious practices, social relations and political activism highlighting tolerance and moral conduct while avoiding extremes. Based on Qur'anic and Hadith sources it confers the role of the Muslim community as ummatan wasatan, promoting harmony and moderation in all aspects of life. The formation of the Hanafi madhhab by Abu Hanifa exemplifies his efficient method, centered on the Qur'an and Sunnah which allows for ease in legal pronouncements to accommodate changing circumstances. The paper analyzes how his idea of moderation responds to contemporary issues, such as social justice, human rights and governing in Islamic terms. It also demonstrates how wasatiyyah promotes equity, fairness and social harmony, helping to encourage the wider acceptance of Islam across different cultural and religious traditions. By examining the continuing relevance of Abu Hanifa's ideas, the book contributes to an understanding of how classical jurisprudence shapes discussions of ethics, law and the good society in Muslim communities today. The results highlight the relevance of wasatiyyah as a legal and ethical directive in contemporary Islamic scholarly discourse and practice.

Rois, Choirur, Agus Irfan, Moh Toyyib, and Mohammad Mahbubi Ali. "Recontextualization of Fiqh Al-Siyasah from the Perspective of Fiqh Al-Hadarah in Realizing World Peace." *Journal of Islamic Thought and Civilization* 14, no. 1 (2024): 335-351. [doi:10.32350/jitc.141.20]

ABSTRACT: The objective of this research article is to investigate Nahdlatul Ulama's perspectives on the discourse of Fiqh Al-Hadarah, also known as "Fiqh of Civilization," within the context of contextualizing Islamic political thought toward the concept of global peace. Sociological disparities in national and state dynamics, keeping in view the intensity of conflict at the global level, demand the attention of the leaders from all across the world . Fiqh Al-Hadarah through the discourse of Fiqh Al-Siyasah, advocates that the idea of peace contained in the UN charter has a strong basis in Islamic Sharia. All Muslims must campaign peace as a form of adherence to the Sharia. Therefore, the notions in classical Fiqh Al-Siyasah must be interpreted and recontextualized as theyaim to straighten the view that politics in Islam is an intermediary for realizing prosperity through peace. This study used an annotated bibliography and descriptive qualitative method, while data was collected by using the desk research method. The approaches used included the textual-contextual approach, sociological approach to Islamic law, and critical theory. The results showed that Fiqh Al-Hadarah can be used to recontextualize Fiqh Al-Siyasah in an ideal direction according to the needs and demands of the contemporary times. Similarly, Fiqh Al-Hadarah can present Islamic thought as a solution to establish peace and allow the emergence of a better civilization in the future.

Fiscal Policy (1 papers)

RELATED SUBJECTS: *Public Administration, Islamic Finance, Taxation, Islamic Governance*

Hakim, Rahmad and Ririn Noviyanti. "Imam al-Mawardi's View on the Concept of Taxation (Kharaj) in al-Ahkam Sulthaniyyah." *Journal of Islamic Thought and Civilization* 14, no. 1 (2024): 266-282. [doi:10.32350/jitc.141.16]

ABSTRACT: Throughout the course of history, spanning centuries, taxation (kharaj) as sources of income of the state is significantly influential in the development of Islamic civilization. Within Islamic civilization, various principles governing the fundamental aspects of the state system, specifically in finance (fiscal and monetary) are formulated. The policy regulating state finance, with a particular focus on taxation, serves as evidence of the foundational principles of Islamic governance aimed at achieving justice and welfare for the people. The state taxation system arose due to the expansion of Islamic territories and the acquisition of spoils of war obtained by Muslims, whether through peace treaties (fay') or warfare (ghanimah). Therefore, this research aimed to analyze the concept of taxation in Islam, with a particular focus on al-Ahkam as-Sulthaniyyah by Imam al-Mawardi. The conclusion drawn was that the theory of taxation had several advantages; firstly, the thoughts of Imam al-Mawardi regarding taxation were forward-looking, specifically in terms of the flexibility in determining the tax object by adapting it to the conditions of the tax object and subject. Secondly, the imam's conceptualization of taxation remained highly contextual, making it relevant

for contemporary application.

Folk Medicine (1 papers)

RELATED SUBJECTS: *Sociology, Religious Studies, Anthropology, Health Education*

Qamar, Azher Hameed. "The Concept of the 'Evil' and the 'Evil Eye' in Islam and Islamic Faith-Healing Traditions." *Journal of Islamic Thought and Civilization* 3, no. 2 (2013): 44-53. [https://journals.umt.edu.pk/index.php/JITC/article/view/44]

➔ **See Abstract:** *Anthropology* **[Page 13]**

Food Science (1 papers)

RELATED SUBJECTS: *Shari'ah, Business Administration, Quality Control, Halal Studies*

Abdul, Abdul Rachman and Ashar Johnsan Khokhar. "Role of Indonesian Council of Ulama in Halal Certification and Product Guarantee." *Journal of Islamic Thought and Civilization* 13, no. 1 (2023): 203-214. [doi:10.32350/jitc.131.14]

➔ **See Abstract:** *Business Administration* **[Page 32]**

Freedom of Expression (1 papers)

RELATED SUBJECTS: *Islamic Studies, Law, Political Science, Human Rights*

Saeed, Riaz Ahmad. "Exploration of Freedom of Expression in Islam and West: Its Relation with Blasphemy and Religious Defamation." *Journal of Islamic Thought and Civilization* 6, no. 1 (2016): 17-36. [https://journals.umt.edu.pk/index.php/JITC/article/view/66]

ABSTRACT: Freedom of expression is considered as one of the fundamental issues of the contemporary socio-political world. It has divided the society into two major groups; one is the follower of infinitive freedom and other wants some limits up on it. Definitely, Western thought is the representative of unbounded freedom of speech whereas Islam chooses the second one. Islamic concept of freedom of expression has various moral and legal bindings but in western perspective, only nominal legal restrictions exist, because revealed ethics are not concern of the western thought. These legal restrictions are meant to protect freedom of expression and individual rights and not to curb the acts of civil and religious defamation. Hence, these legal constraints are insufficient because the freedom of speech is unlimited and legal restrictions are either partial or nonexistent. In spite of presence of laws, the so-called racial discrimination and religious defamation have become the most dangerous and lethal weapon against minorities in the West, especially blasphemy of the Holy Prophet (SAW) has become a painful trend and cheap hobby under the banner of freedom of speech. In this regard, the limitless freedom of expression and its link with blasphemy of the prophet (SAW) as become one of the major conflicting issues between Islam and the West. In this study the efforts are made to examine the freedom of expression from Islamic and western perspectives and its link with blasphemy and religious defamation from the western side.

G

Gender Studies (16 papers)

RELATED SUBJECTS: *Islamic Studies, Sociology, Political Science, Anthropology, Cultural Studies*

Ahmadi, Anas. "New Aesthetics: Narrating Muslim Female Heroes in Hollywood Films." *Journal of Islamic Thought and Civilization* 15, no. 2 (2025): 216-235. [doi:10.32350/jitc.152.12]

➔ **See Abstract:** *Cultural Studies* **[Page 50]**

Akhmetova, Elmira, Gumar F. Dautov, and Alfira S. Hajrullina. "The Concepts of Statehood and the Ideal Ruler in the Golden Horde Literature: The Husraw and Shirin of Qutb." *Journal of Islamic Thought and Civilization* 12, no. 2 (2022): 01-13. [https://journals.umt.edu.pk/index.php/JITC/article/view/2613]

ABSTRACT: This paper studies the concepts of statehood, governance and the ideal ruler in the Golden Horde literature through a synthesis of political thought, philosophy, religious ethics and poetry presented in a poem by Qutb named Husraw and Shirin (written in 1342). The first part of the paper provides an overview of the Golden Horde civilization and suggests that its intellectual culture accumulated the all-inclusive

scholarly, literary and scientific achievements of that time with the most advanced scholarly and educational centers. The following parts provide a general idea about Qutb and his Husraw and Shirin, including its plot and main ideas. The last part analyses the concepts of statehood and an ideal ruler that are depicted in the poem within the framework of governance in Islam. The paper finds that, by referring to a famous love story between Husraw and Shirin, Qutb was able to address the needs of his era and society, and created an original composition through an intense creative processing of literary material that was available to him. Given the fact that the Golden Horde is among the less studied periods of Islamic history and intellectual thought, this paper is expected to contribute to the field positively.Keywords: Golden Horde, Governance in Islam, Husraw and Shirin, Justice, Qutb, The concept of ideal ruler in Islam, Statehood, Turkic literature, Women as rulers

Cheema, Shahbaz. "An Unlikely Champion of Women's Rights under Muslim Personal Law: Mawdudi on the Anglo--Muhammadan Law." *Journal of Islamic Thought and Civilization* 9, no. 2 (2019): 37-64. [doi:10.32350/jitc.92.03]

ABSTRACT: Sayyid Abul Ala Mawdudi was one of the most renowned Muslim scholars of the 20th century. In addition to his portrayal as a gender insensitive / women unfriendly scholar, he is regarded as one of the founding fathers of political Islam in the modern era for developing a comprehensive political theory of Islam. Mawdudi was a prolific writer who wrote on a wide array of subjects, although there are some areas in which his contributions have never attracted the academic attention they deserve. With this background, this paper analyzes Mawdudi's book Huquq al-Zawjayn written during the British Raj which has generated debates in the post-colonial legal landscape of Pakistan about some important issues related to women's rights in marriage. Mawdudi expressed unflinching disapproval of his contemporary Muslim scholars for their parasitic imitation of the rules of fiqh and their hesitation to have recourse to the divine sources, that is, Qur'an and Sunnah for ushering solutions of then prevalent religious and social vices. Additionally, he criticized sternly the British Raj and the byproduct of its legal apparatus in the domain of family law, that is, the Anglo-Muhammadan law. Consequently, Mawdudi presented a model for Muslim personal law inspired by and reconstructed from Qur'anic verses and sayings of the Holy Prophet (SAW).Keywords: , , , ,

Farooq-e-Azam, Iram Rubab, Ambreen Salahuddin, and Ahmed Usman. "Polygamy in Islam: Cultural Pressures and Religious Justifications in Pakistan." *Journal of Islamic Thought and Civilization* 11, no. 2 (2021): 245-257. [https://journals.umt.edu.pk/index.php/JITC/article/view/1503]

➔ **See Abstract:** *Anthropology* **[Page 9]**

Khushbakht, Syeda Mehmoona. "The Aurat March (2018-2022) in the Context of Gendered-Islamophobia: A Case of Muslim Women's Identity in Pakistan." *Journal of Islamic Thought and Civilization* 12, no. 2 (2022): 271-285. [https://journals.umt.edu.pk/index.php/JITC/article/view/2511]

ABSTRACT: The role and identity of Muslim women around the world is one of the crucial issues in the current era. Women rights' activists and other contributors seek to highlight women issues through their work and marches. The present research explores that how these marches are contributing hugely in presenting the image of women in any country to the world. The researcher addresses the cultural and religious differences in terms of gendered Islamophobia and the impact of Aurat March while constructing or contesting the women identity in Pakistani society. Through an analysis of Aurat March, researcher highlights the ways in which the biased representation of Muslim women lives can be either limiting or encouraging. The impact of these events can be reason of rise in negative attitudes and scattered stereotypes, or it might initiate peaceful dialogues and affective measures. The research also analyzes that how a minor negligence can be an additional certificate in the world of Islamophobia and an increase in international narratives against Muslims, Islam, and Pakistani society. The research paper seeks to argue how Aurat March, influenced by secular modern trends transmit Islamophobic stereotypes towards Islam: Muslim women, in general, and Pakistan in specific context. The paper will conclude by analyzing the important insights to counter the gendered Islamophobia in the lives of Muslim women while limiting themselves into gender, culture, and religion.Keywords: Aurat March, gender discourses, Islamophobia, Muslim women, Pakistan

Lulu, Reem Adib, Taha Ibrahim Shabeeb, Luwaytha Salah Habeeb, Sohayle M Hadji Abdul Racman, and Laythaldin Salah Habeeb. "Socio-Political Representation of Muslim Women: The Case of Palestinian Murabitat at Al-Aqsa Mosque." *Journal of Islamic Thought and Civilization* 14, no. 2 (2024): 106-124. [doi:10.32350/jitc.142.07]

ABSTRACT: The current study aims to explore Palestinian Murabitat's roles in protecting the Al-Aqsa Mosque. Thus, this research highlights several activities organised by Palestinian women at Al-Aqsa, focusing particularly on two prominent Murabitat figures in Al-Aqsa: Hanadi Halawani and Fatimah Khedr. The study also highlighted how Murabitat contributed to Muslim women's empowerment in Palestine. Secondary

sources, including newspaper articles and journal publications, provided the data for this study. The researchers analyzed the data using qualitative methods. The study revealed that the notion of old Ribat extended to include various forms and activities that achieve the main purpose of Ribat, which is to maintain a standing guard to defend the country. These activities include educational initiatives, prayers in Al-Aqsa Mosque, coordinating visits to all martyrs' mothers, visiting the owners of demolished homes to assist and console them, taking part in solidarity protests with detainees and martyrs' families, participating in demonstrations against illegal attacks on Al-Aqsa Mosque, protesting through cuisine, and preserving heritage to depict Palestinian resistance. The researchers contended that Palestinian women exemplify the resilience of Muslim women through their liberation from occupation and their courage to face threats and abuses. Hence, this research reinterprets the notion of the traditional Ribat from a contemporary perspective, while also contributing to the present literature on Muslim women's socio-cultural contributions to their cultures. This Muslim women representation contradicts the prevalent Western stereotype and negative portrayal of Muslim women around the world.

Mehmood, Farhana, Manahil Yaqoob, and Nasira Mehmood. "An Anthropological Perspective of Female share in Inheritance: An Appraisal of Gender Gap between Islamic Law and Practice." *Journal of Islamic Thought and Civilization* 12, no. 1 (2022): 154-165. [doi:10.32350/jitc.121.11]

➔ **See Abstract:** *Anthropology* **[Page 12]**

Naveed, Shagufta, Muzammil Khurshid, and Muhammad Azeem. "A Gender based Analysis of Awareness Level and Willingness regarding Islamic Banking Products and Services: An Evidence from Pakistan." *Journal of Islamic Thought and Civilization* 10, no. 1 (2020): 182-196. [doi:10.32350/jitc.101.10]

➔ **See Abstract:** *Economics* **[Page 74]**

Nisar, Amina and Rafidah binti Mohamad Cusairi. "Islamic Inheritance Rights for Women in Pakistan: Exploring Legal Safeguards and Social Challenges." *Journal of Islamic Thought and Civilization* 15, no. 1 (2025): 146-165. [doi:10.32350/jitc.151.09]

ABSTRACT: Women's right to inheritance is often denied outright, despite the protective provisions enshrined in both Pakistan's Constitution and Shari'ah law across Punjab. This study examines Islamic inheritance rights for women within the framework of family law by exploring the legal and social barriers they face in Pakistan. It investigates the underlying reasons why women forgo their inheritance rights, as well as the challenges they encounter when attempting to assert them. The study also explores the available options for women and the obstacles that hinder them from exercising autonomy in pursuing these choices. A qualitative research approach was adopted, with data collected through in-depth interviews. Using purposive sampling, the study selected nineteen women, six men, and three legal experts from the Punjab province as participants. Thematic analysis was employed to interpret the data. Findings reveal that women face significant challenges in accessing their legal inheritance under Islamic Shari'ah inheritance laws, primarily due to limited awareness of their rights, familial pressure, and cultural norms that discourage women from claiming their rightful share. This research reinforces existing literature on women's Islamic inheritance rights and underscores the urgent need for policy interventions. It calls upon the Pakistani government to enhance the enforcement of inheritance laws and implement public awareness campaigns that empower women to claim their entitlements.

Racman, Sohayle Hadji Abdul. "Is there a Sexism in Islamic Leadership? The Case of the Sultanahs in Lanao Sultanate, Philippines." *Journal of Islamic Thought and Civilization* 12, no. 2 (2022): 88-102. [https://journals.umt.edu.pk/index.php/JITC/article/view/2124]

➔ **See Abstract:** *Anthropology* **[Page 13]**

Rahat, Rahla. "Resistance and Potential for Development: Examining the Role of Religion in the Development of Women in the Infrastructure Projects in Pakistan." *Journal of Islamic Thought and Civilization* 10, no. 1 (2020): 197-211. [https://journals.umt.edu.pk/index.php/JITC/article/view/648]

➔ **See Abstract:** *Development Studies* **[Page 62]**

Rubab, Iram and Ahmed Usman. "Women's Right of Inheritance: Choices and Challenges in Punjab." *Journal of Islamic Thought and Civilization* 8, no. 2 (2018): 95-109. [https://journals.umt.edu.pk/index.php/JITC/article/view/107]

➔ **See Abstract:** *Economics* **[Page 75]**

Salahuddin, Ambreen. "Mystic Language and Symbols: Unity of Being and Pakistani Women Fiction Writers." *Journal of Islamic Thought and Civilization* 10, no. 1 (2020): 170-181. [doi:10.32350/jitc.101.09]

→ **See Abstract:** *Cultural Studies* **[Page 57]**

Tariq, Fariha. "Islamic Traditional Values: Towards Women Empowerment and Housing Microfinance in Pakistan." *Journal of Islamic Thought and Civilization* 4, no. 2 (2014): 36-54. [https://journals.umt.edu.pk/index.php/JITC/article/view/57]

→ **See Abstract:** *Architecture* **[Page 21]**

Tariq, Muniba, Iram Rubab, and Hafiza Shahida Parveen. "Religion and Belonging: Voices of Lahore's Khawajasiras." *Journal of Islamic Thought and Civilization* 12, no. 1 (2022): 239-253. [https://journals.umt.edu.pk/index.php/JITC/article/view/2381]

→ **See Abstract:** *Anthropology* **[Page 16]**

Ozelce, Gozde. "Female Sufi Leaders in Turkey: Signals of a New Social Pattern Emerging in Secular Side." *Journal of Islamic Thought and Civilization* 9, no. 1 (2019): 1-21. [doi:10.32350/jitc.91.01]

→ **See Abstract:** *Anthropology* **[Page 17]**

Geography (5 papers)

RELATED SUBJECTS: *Islamic Studies, History, Environmental Science, Urban Planning, Architecture*

Khilat, Faiqa and Fariha Tariq. "Conceptual Framework of an Ideal Muslim Capital: Comparison between Early Muslim Capital of Baghdad and Islamabad." *Journal of Islamic Thought and Civilization* 7, no. 1 (2017): 71-88. [https://journals.umt.edu.pk/index.php/JITC/article/view/81]

→ **See Abstract:** *Architecture* **[Page 20]**

Majoka, Muhammad Iqbal. "RESOURCES OF THE MUSLIM WORLD: A REFFLECTION ON THE MUSLIM WORLD'S RESOURCES, THEIR DEVELOPMENT AND UTILIZATION." *Journal of Islamic Thought and Civilization* 2, no. 1 (2012): 72-87. [https://journals.umt.edu.pk/index.php/JITC/article/view/27]

→ **See Abstract:** *Economics* **[Page 73]**

Mussatayeva, Farida, Kuralay Yermagambetova, Saira Shamakhay, Zhazira Baisarina, and Tolganay Mustafina. "Possibilities of Legal Regulation of the Conservation of Sacred Places within the Cultural Landscape: The Case of the Republic of Kazakhstan." *Journal of Islamic Thought and Civilization* 14, no. 1 (2024): 92-103. [doi:10.32350/jitc.141.06]

→ **See Abstract:** *Cultural Studies* **[Page 55]**

Safiai, Mohd Hafiz, Izzat Muazam Mustafa Kamal, Mohd Izhar Ariff Mohd Kashim, Md Yazid Ahmad, Ezad Azraai Jamsari, Mohamad Zulfazdlee Abul Hassan Ashari, Anwar Muttaqin, and Ibnor Azli Ibrahim. "Exploring Flood Dynamics: Integrating Environmental, Social, Astronomical and Islamic Perspectives." *Journal of Islamic Thought and Civilization* 15, no. 2 (2025): 236-252. [doi:10.32350/jitc.152.13]

→ **See Abstract:** *Disaster Management* **[Page 65]**

Sherwani, Rummana Khan and Muhammad Asim. "Land Management in Early Islam." *Journal of Islamic Thought and Civilization* 5, no. 1 (2015): 56-67. [https://journals.umt.edu.pk/index.php/JITC/article/view/64]

→ **See Abstract:** *Environmental Studies* **[Page 90]**

Geopolitics (2 papers)

RELATED SUBJECTS: *History, Political Science, International Relations, Military Studies, Islamic Studies*

Albedwawi, Saif. "The Dhofar Revolution: An Archival Analysis of the Conflict (1965-1976)." *Journal of Islamic Thought and Civilization* 14, no. 2 (2024): 15-27. [doi:10.32350/jitc.142.02]

ABSTRACT: Britain's military presence in the Middle East underwent a significant transformation by the 1960s, characterized by contractions to establish smaller bases in Aden and the Gulf; however, the British military marked a significant change in contrast to its former stronghold at the Suez base. These bases protected vital oil interests and fulfilled Britain's obligations to local rulers. However, political developments within the Gulf and the Arabian Peninsula increasingly challenged Britain's strategic position.

These evolving dynamics necessitated a re-evaluation of both diplomatic and military strategies leading to the most far-reaching anti-British revolution, the Dhofar Revolution in Oman.   The scholarly discourses concerning the end of the revolution have highlighted the reintegration of the Dhofar society that was actively engaged in the revolutionary struggles of broader Omni society. Nevertheless, the mechanisms employed for their success/failures have not been covered in the existing literature. Consequently, this paper aims to fill this existing gap in the literature by contextually analysing the present literature and archival documents on the Dhofar war. For this purpose, the authors extensively utilized archival documents available within the Arabian Gulf Digital Archive (AGDA) in Abu Dhabi. Moreover, the Dhofari rebel literature derived from The Gulf Bulletin fervently promoted the communist revolutionary ideology. On the other hand, the Omani government's viewpoint was extensively disseminated through its military propaganda branch, aiming to counter the rebels' influence. This paper posits that, despite the strong support from the Communist bloc, the Dhofari Revolution ultimately failed because the rebels made hastened attempts to replace the region's traditional cultural values and Islamic beliefs with their novel ideological vision. This alienated the Dhofari population, causing the rebels to lose the support of the people they aspired to lead.

Ali, Syed Nazim, Saqib H. Khateeb, and Muslehuddin Musab Mohammed. "Scientific Discourse amongst the Scholars of the Oxford Journal of Islamic Studies: Bibliometric Study, and Geopolitical Analysis and Insights." *Journal of Islamic Thought and Civilization* 15, no. 1 (2025): 1-27. [doi:10.32350/jitc.151.01]

➔ **See Abstract:** *Bibliometrics* **[Page 28]**

H

Hadith Studies (2 papers)

RELATED SUBJECTS: *Environmental Studies, Islamic Ethics, Water Governance, Eco-fiqh, Islamic Studies*

Aouati, Fatima Zohra and Khaled Obaideen. "Sustainable Development Goal 6 and the Prophetic Guidance on Water: A Hadith-Based Framework." *Journal of Islamic Thought and Civilization* 15, no. 2 (2025): 137-156. [doi:10.32350/jitc.152.08]

➔ **See Abstract:** *Eco-fiqh* **[Page 66]**

Idris, Mahsyar, Andi Bahri Soi, St Nurhayati Ali, and Muhammad Yaumi. "Local Civilization and Hadith Traditions: Exploring Luqman Al-Hakim`s Conception of "Sparkling Pearls" in Latoa and its Relevance for Islamic Ethos Development." *Journal of Islamic Thought and Civilization* 14, no. 1 (2024): 209-230. [doi:10.32350/jitc.141.13]

➔ **See Abstract:** *Character Development* **[Page 35]**

Halal Studies (2 papers)

RELATED SUBJECTS: *Shari'ah, Business Administration, Food Science, Quality Control, Economics*

Abdul, Abdul Rachman and Ashar Johnsan Khokhar. "Role of Indonesian Council of Ulama in Halal Certification and Product Guarantee." *Journal of Islamic Thought and Civilization* 13, no. 1 (2023): 203-214. [doi:10.32350/jitc.131.14]

➔ **See Abstract:** *Business Administration* **[Page 32]**

Rahman, MuhammadMasudur. "The Inter-relationship between Ibadah and Halal Finance." *Journal of Islamic Thought and Civilization* 5, no. 1 (2015): 15-24. [https://journals.umt.edu.pk/index.php/JITC/article/view/61]

➔ **See Abstract:** *Banking* **[Page 26]**

Health Education (2 papers)

RELATED SUBJECTS: *Islamic Studies, Public Health, Sports Studies, Physical Education, Sociology*

Khan, Wasim, Asif Ali, Salahuddin Khan, and Naveed Yazdani. "Islamic Perspective Regarding the Promotion of Health and Participation in Sports Activities." *Journal of Islamic Thought and Civilization* 10, no. 1 (2020): 364-374. [doi:10.32350/jitc.101.20]

ABSTRACT: Sound health is considered a prerequisite for performing any action, whether it is participation in sports or performing any other activity of life. From the perspective of Islam, health and fitness are imperative for the appropriate performance of various religious obligations. Sports and other physical

activities are considered very effective means to achieve good health. In this paper, the researchers analyzed diverse Islamic standards and rules with reference to participation in games. Moreover, researchers also analyzed the preservation and maintenance of health in the light of the teachings of Islam. After a brief discussion, it was concluded that the Islamic approach is very clear and Islam endorses the upkeep and maintenance of health, fitness and physical power. It was also concluded that sports and other physical activities of today are variations of such activities performed in the past. The study also claims that Islam promotes involvement in leisure sports and other physical activities carried out to strengthen the body and to retain fitness, while observing Islamic teachings, formulated rules and regulations. It can be inferred that the Holy Prophet (SAW) not only took part in different games but also convinced and encouraged his disciples to take part in sporting activities.

Qamar, Azher Hameed. "The Concept of the 'Evil' and the 'Evil Eye' in Islam and Islamic Faith-Healing Traditions." *Journal of Islamic Thought and Civilization* 3, no. 2 (2013): 44-53. [https://journals.umt.edu.pk/index.php/JITC/article/view/44]

➔ **See Abstract:** *Anthropology* **[Page 13]**

Healthcare Management (1 papers)

RELATED SUBJECTS: *Islamic Studies, Architecture, Public Health, Design*

Zakaria, Adila, Norliza Mohd Isa, Taufik Hairudin, and Hairul Nizam Ismail. "The Satisfaction of the Users with the Islamic Design Quality in Instant Hospitals for Non-Critical Covid-19 Patients in Malaysia." *Journal of Islamic Thought and Civilization* 11, no. 1 (2021): 355-373. [https://journals.umt.edu.pk/index.php/JITC/article/view/1495]

➔ **See Abstract:** *Architecture* **[Page 22]**

Heritage Studies (2 papers)

RELATED SUBJECTS: *Cultural Studies, Islamic Studies, Sociology, Anthropology, Law*

Aljedayah, Karimah Suleiman, Suzie Yaseen Rababa'h, Osamah Fakeer Alrababah, Baker Mohammad Bani-Khair, Mahmoud Ali Ibrahim Rababah, Khaled Ahmed Faleh Al-Shloul, and Muayyad Ghaleb Bany Hani. "Intangible Heritage: An Analysis of Jordanian Customs Signifying Societal Interdependence and Social Solidarity." *Journal of Islamic Thought and Civilization* 14, no. 2 (2024): 159-177. [doi:10.32350/jitc.142.10]

➔ **See Abstract:** *Anthropology* **[Page 7]**

Mussatayeva, Farida, Kuralay Yermagambetova, Saira Shamakhay, Zhazira Baisarina, and Tolganay Mustafina. "Possibilities of Legal Regulation of the Conservation of Sacred Places within the Cultural Landscape: The Case of the Republic of Kazakhstan." *Journal of Islamic Thought and Civilization* 14, no. 1 (2024): 92-103. [doi:10.32350/jitc.141.06]

➔ **See Abstract:** *Cultural Studies* **[Page 55]**

Hermeneutics (6 papers)

RELATED SUBJECTS: *Religious Studies, Islamic Studies, Philosophy, Theology, Islamic Theology*

Ali, Ali A Rahim. "The Concept of Shari'a Revisited." *Journal of Islamic Thought and Civilization* 13, no. 2 (2023): 16-28. [https://journals.umt.edu.pk/index.php/JITC/article/view/4773]

➔ **See Abstract:** *Comparative Religion* **[Page 43]**

Bakar, Abu, Fikri Mahzumi, and Mukhammad Zamzami. "Reading Hamka's and Shihab's Interpretations of Jihad: Abdullah Saeed's Contextual Approach." *Journal of Islamic Thought and Civilization* 15, no. 2 (2025): 288-305. [doi:10.32350/jitc.152.16]

ABSTRACT: Jihad has been a significant issue in Indonesia over the past two decades, often linked to terrorism, radicalism, and sectarian violence, purportedly in the name of Islam. The Quran, as the primary source of guidance for Muslims, presents jihad both as a concept of communal warfare and an expression of personal piety. However, selective interpretations of jihad by certain groups have contributed to theological justifications for terrorist and extremist actions. This study examined and compared the Quranic interpretations of jihad by two prominent Indonesian Islamic scholars, Haji Abdul Malik Karim Amrullah (1908-1981) and M. Quraish Shihab (1944-). Using Abdullah Saeed's contextual approach, this research analyzed the methodological, typological, and paradigmatic frameworks underpinning their interpretations.

The findings suggested that both scholars emphasized the necessity to understand jihad verses within their historical and sociocultural context. In a contemporary context, jihad should be interpreted as an earnest "struggle in the cause of Allah" rather than a call for armed conflict against non-believers. This approach aligns with Saeed's view that the jihad verses have ethical and legal dimensions, addressing social, economic, and political challenges faced by the early Muslim community at the time of revelation rather than solely advocating for violence.

Barsihannor, M. Ilham, Andi Tri Saputra, and Abdul Syatar. "Abdullah Saeed's Construction of the Hierarchy of Values in the Qur'an: A Philosophical Hermeneutic Perspective." *Journal of Islamic Thought and Civilization* 13, no. 1 (2023): 119-132. [doi:10.32350/jitc.131.09]

➔ **See Abstract:** *Ethics* **[Page 94]**

Supena, Ilyas. "Epistemology of Tafsir, Ta'wil, and Hermeneutics: Towards an Integrative Approach." *Journal of Islamic Thought and Civilization* 14, no. 1 (2024): 121-136. [doi:10.32350/jitc.141.08]

➔ **See Abstract:** *Epistemology* **[Page 92]**

Umar, A, Abrori, and A.M. Wibowo. "Dimensions of Basic Educational Character in the Qur'an: A Hermeneutic Analysis of Tafsir Al-Jawahir by Sheikh Tantawi Jauhari on Surah Nuh." *Journal of Islamic Thought and Civilization* 15, no. 1 (2025): 435-453. [doi:10.32350/jitc.151.25]

➔ **See Abstract:** *Education* **[Page 87]**

Zarkasyi, Hamid Fahmy, Henri Shalahuddin, Harda Armayanto, and Mohd Fauzi Hamat. "Impact of Postmodernism on the Thought of Indonesian Muslim Intellectuals (IMIs)." *Journal of Islamic Thought and Civilization* 13, no. 2 (2023): 29-47. [https://journals.umt.edu.pk/index.php/JITC/article/view/4438]

ABSTRACT: Postmodernism is a worldview that borrowed its nomenclature from an era after modernism into progressive thought that turned into a reputed idea denouncing the absolute truth, affirming relativism, pluralism, and hermeneutics. The current study attempted to disclose their impact on the thought of Indonesian Muslim intellectuals (IMI). However, the depiction of the idea of postmodernism and its embedded concepts would precede it. The current study was based on a qualitative research design and the data was utilized from the prevailing discourses in mass media, journal articles, books, MA thesis, and PhD dissertation. To analyze the data, descriptive and critical analysis methods were adopted. The research determined the impact of postmodernism on the thought of IMI which can be identified in three major issues namely, in the Qur'anic studies, in gender equality, and in religious pluralism. In a number of articles, books, and theses the IMIs have applied the postmodern hermeneutic approach to Qur'anic studies uncritically. Consequently, it can shift or override the science of interpretation in Islam (tafsir). In gender equality, the influence is even clearer, since the IMIs applied this postmodern doctrine and search justification from the Qur'an by using hermeneutical approach which brought about discrepancies in legal decisions. The impact of postmodern relativism on religious pluralism is apparent. In this part, the IMI discourses revolve around the validity of all religions, implying the denouncement of absolute truth or the exclusivity of religion, including Islam. In fact, each of the three major issues could be scrutinized further.

Higher Education (2 papers)

RELATED SUBJECTS: *Islamic Studies, Philosophy of Education, Curriculum Development, Indonesia, Education*

Faishal, Muhammad, Amroeni Drajat, Ryandi, Sumarsih Anwar, Shiyamu Manurung, Saimroh, and Nursalamah Siagian. "Bridging Tradition and Modernity:Comparative Study of Master's Programs in Aqidah and Islamic Philosophy in Indonesia." *Journal of Islamic Thought and Civilization* 15, no. 2 (2025): 348-364. [doi:10.32350/jitc.152.19]

➔ **See Abstract:** *Curriculum Development* **[Page 59]**

Farooq, Amna and Tayyaba Sohail. "Conceptualization of Religious Belonging of Christian Youth in Higher Education." *Journal of Islamic Thought and Civilization* 9, no. 2 (2019): 253-271. [doi:10.32350/jitc.92.13]

➔ **See Abstract:** *Education* **[Page 81]**

Hinduism (1 papers)

RELATED SUBJECTS: *Philosophy, Theology, Religious Studies, Comparative Religion*

Al-Ghananeem, Eman Mohammed. "Exploring the Main Similarities Between the Concept of Divinity and Eastern Beliefs among Hinduism, Buddhism and Taoism." *Journal of Islamic Thought and Civilization* 12, no. 2 (2022): 74-87. [https://journals.umt.edu.pk/index.php/JITC/article/view/2365]

→ **See Abstract:** *Comparative Religion* **[Page 43]**

Historical Studies (1 papers)

RELATED SUBJECTS: *Islamic Studies, Orientalism, Historiography, Critical Methods*

Khan, Sajid Shahbaz. "Orientalism and Muslim Historical Critical Methods." *Journal of Islamic Thought and Civilization* 4, no. 1 (2014): 75-81. [https://journals.umt.edu.pk/index.php/JITC/article/view/51]

→ **See Abstract:** *Critical Methods* **[Page 49]**

Historiography (2 papers)

RELATED SUBJECTS: *Islamic Studies, History, Biography, Islamic Theology, Orientalism*

Bhat, Samee-Ullah. "Towards Understanding the Muslim Historiography and Muslim Historians." *Journal of Islamic Thought and Civilization* 4, no. 1 (2014): 62-74. [https://journals.umt.edu.pk/index.php/JITC/article/view/50]

→ **See Abstract:** *Biography* **[Page 29]**

Khan, Sajid Shahbaz. "Orientalism and Muslim Historical Critical Methods." *Journal of Islamic Thought and Civilization* 4, no. 1 (2014): 75-81. [https://journals.umt.edu.pk/index.php/JITC/article/view/51]

→ **See Abstract:** *Critical Methods* **[Page 49]**

History (127 papers)

RELATED SUBJECTS: *Islamic Studies, Sociology, Religious Studies, Philosophy, Political Science*

Abbas, Hidaya. "Al-Jami'al-'Atiq, the Oldest Mosque in Jidda." *Journal of Islamic Thought and Civilization* 4, no. 2 (2014): 9-20. [https://journals.umt.edu.pk/index.php/JITC/article/view/54]

→ **See Abstract:** *Architecture* **[Page 18]**

Abdelgalil, Reda. "Orientalist Interpretations of Wahy: Qur'anic Revelation in 19th and 20th Century Studies." *Journal of Islamic Thought and Civilization* 14, no. 2 (2024): 140-158. [doi:10.32350/jitc.142.09]

ABSTRACT: This research focuses on wahy (Qur'anic revelation), a central term in Islamic theology and a focal point in orientalist discourse. It scrutinizes the extensive array of orientalists' interpretations of wahy that ranged from scholarly inquiry to outright skepticism. It goes beyond standard linguistic interpretations, unraveling the concept of wahy, its translation and broader meanings as viewed by prominent orientalists from the 19th and 20th centuries. The study applies both the analytical and the critical methodologies to provide a contextual analysis to the philosophical and scientific approaches that shaped these orientalists' perceptions on wahy, assessing their underlying assumptions. The critique approach aims to engage with their interpretations critically and evaluate their translations of wahy, examining the extent to which they are anchored in trustworthy and genuine Islamic resources. The research concludes by revealing disparities among orientalists; some of whom challenged the divine essence of Islam and posited theories suggesting that wahy might have stemmed from external influences or personal disposition of Muhammad (SAW), contrasting sharply with the Islamic sacred view of wahy. Their theories have significantly shaped the broader western perception of Islam, often portraying Islam as a faith rooted in human and lacking divine authenticity and originality. While other orientalists demonstrated more balanced and impartial views on wahy, basically rooted in genuine Islamic scholarship. Their views have actively promoted an authentic understanding of wahy from within its own Islamic worldview, challenging the orientalists' biased narrative.

Ahmad, Humaira. "Reformation: Religious, Political and Social Consequences for Western Society." *Journal of Islamic Thought and Civilization* 1, no. 1 (2011): 71-78. [doi:10.32350/jitc.11.05]

→ **See Abstract:** *Cultural Studies* **[Page 50]**

Ahmad, Mujeeb. "Da'wah Activities of The Pakistani Barelwis: Case of the Da'wat-i-Islami." *Journal of Islamic Thought and Civilization* 10, no. 1 (2020): 87-106. [doi:10.32350/jitc.101.05]

→ **See Abstract:** *Anthropology* **[Page 5]**

Ahmad, Zahid Tauqeer and Seemin Aslam. "Comparative Study of Architecture of the Great Mosque at Samarra, Iraq and Ibn Tulun Mosque at Cairo, Egypt." *Journal of Islamic Thought and Civilization* 10, no. 2 (2020):. [doi:10.32350/jitc.102.16]

➔ **See Abstract:** *Anthropology* **[Page 6]**

Ahmad, Zohaib. "Marginalization and Reform of Religion: A Comparative Study of Moses Mendelssohn and Syed Ahmad Khan." *Journal of Islamic Thought and Civilization* 9, no. 2 (2019): 172-193. [doi:10.32350/jitc.92.09]

ABSTRACT: The term marginalization is often used for a community or group which is pushed to the edges of the society through certain social, political, and/or religious restrictions. The history of German Jews and Muslims of the Indian subcontinent stands witness that, to varying degrees over time, they were bound to live on the edges of their respective societies. This discrimination was not just because of their different social, cultural, and political status but religion was also a major factor behind it. In such conditions, Moses Mendelssohn and Syed Ahmad Khan worked for the betterment of their respective Jewish and Muslim communities. Although the work of both scholars is a recurring theme of discussion in the academic world, still there is no study available in which their efforts have been compared. By presenting a feature by feature comparison of the works of both scholars, the current paper first figures out their methodology and then explores their motive behind using pure reason to interpret sacred scriptures. It is also argued that there are fewer differences and more commonalities in their works. Their primary aim was to equip their people with modern education, since they thought that through educational reform they would be able to improve the social, political, and economic conditions of their people. Although they achieved noteworthy success, their efforts changed the religious direction of their people. Especially after the reform of Mendelssohn, a significant number of Jews distanced themselves from their ancestral religion.

Ahmad, Zohaib. "Religious Tolerance and Coexistence: Pluralist Dimensions in Ibn-e-Safi's Life and Writings." *Journal of Islamic Thought and Civilization* 11, no. 2 (2021): 213-229. [https://journals.umt.edu.pk/index.php/JITC/article/view/1221]

ABSTRACT: Ibn-e-Safi is one of the prominent literary figures of South Asia and has a special place among the writers of mystery fiction in modern Urdu prose. His Jasusi Duniya and Imran Series are responsible for developing lasting characters such as Colonel Faridi, Ali Imran, Juliana, Captain Hameed, and Joseph. Although his life and contributions to Urdu literature have successfully held the attention of scholars but due consideration has not been accorded to the religious aspect of his works. This paper employs the biographical approach to highlight the pluralistic dimensions of his life and writings. It identifies the religious discourses found in the intra-character dialogues of his Imran Series novels in order to explore his religious views. Further, it argues in favor of his strong support for interreligious harmony and peace and for the promotion of peaceful coexistence among the adherents of Judaism, Christianity, and Islam. However, it is noted that he opposed Zionism as he maintained that its philosophy does not promote peace and harmony. In this world of perpetual change where religious, racial, and communal violence is so common, where religious dissent has already caused enormous human and material loss, and where rigid human behavior creates hatred and dissent, the study of his Imran Series teaches tolerance and helps to identify elements disturbing the peace of the society.Keywords: Ibn-e-Safi, Interfaith harmony, Imran Series, Islam, Religious tolerance

Ahmad, Zohaib. "The Revival of Islamic Civilization: A Study of Maryam Jameelah's Views." *Journal of Islamic Thought and Civilization* 8, no. 2 (2018): 80-94. [https://journals.umt.edu.pk/index.php/JITC/article/view/106]

ABSTRACT: Maryam Jameelah was an American convert to Islam. Born to a non-observant Jewish family in New York, she travelled to Pakistan on the invitation of Abul Ala Maududi where she spent more than fifty years and never returned to America. Her various writings on the comparative study of Western and Islamic culture, civilization, and history encouraged her readers to consider her as a fervent critic of Western civilization and as a staunch supporter of Muslim cause in the modern world. However, scant consideration has been given to the fact that while pointing out the reasons for the downfall of Islamic civilization, she also criticizes Muslim scholarship. Therefore, it is worthy to explore how a person trained in the Western thought understands the problems of Muslim civilization and what she suggests as countermeasures to take in this regard. By analyzing her published writings as well as the unpublished works found in her personal library, the current paper highlights her view of Islamic civilization and attempts to present the major problems faced by Muslims in the modern age according to her. Afterwards, it describes her understanding of these problems and shows that she proposes a thorough study of tradition, internal coherence, adoption of modern sciences, democracy and advancement in education for the revival of Islamic civilization without providing any model for the practical implementations of these suggestions

Ainusyamsi, Fadlil Yani, Muhammad Aris Munawar, Dede Darisman, Didih Syakir Munandar, and Husni Husni. "Inter-religious Engagement: Learning from the Medieval Muslim Intellectual Legacy." *Journal of Islamic Thought and Civilization* 15, no. 1 (2025): 367-384. [doi:10.32350/jitc.151.21]

ABSTRACT: The current study aimed to analyse the concept of interreligious engagement (IE) or interfaith dialogue (ID) for the medieval period (MP), considering a global, pluralistic, and interdependent society that transcends contemporary society. The study investigated the philosophical inheritance of medieval Muslims on the issue of IE and ID. The thematic approach was used in this study. The interactions of Muslim intellectuals were taken into consideration, such as Al-Farabi, Ibn Sina, Al-Ghazali, Al-Biruni, Ibn Arabi, Al-Shatibi, Ibn Rushd, and Al-Razi with various theological and philosophical traditions, especially Judaism and Christianity. This study showed that although the term IE is unknown in the medieval Muslim intellectual tradition, nevertheless, it offers some insights. This is because this attitude maintained the notion that truth could be derived from various sources, such as from the traditions of other religions and therefore, true knowledge is, by nature, inclusive. They founded a tradition of discourse that blends rationality and revelation. They asserted that human reason and religious revelation do not oppose, however, could illuminate each other. To be sure, science and spirituality may converse and inspire each other. Interfaith discourse, such as medieval Muslim scholarship, is a movement beyond passive tolerance. It pursues common ground, respects divergent positions, and, when possible, seeks partnership in advancing mutual interests.

Akhmetova, Elmira. "Islam and Politics in Malaysia since 1957: Fluctuation between Moderation and Radicalisation of the State, Society and Religion." *Journal of Islamic Thought and Civilization* 9, no. 2 (2019): 1-19. [doi:10.32350/jitc.92.01]

ABSTRACT: This paper discusses the relationship in post-independence Malaysia between the state, civil society and the country's dominant religion, that is, Islam. When Malaya obtained independence from the British in 1957, many expected that Islam would lead to social and economic decline. The constitution states that Islam is the state religion, although it also states that religious freedom for non-Muslims is assured without discrimination. Since then, religious affairs have remained a state responsibility and Malaysia has been hailed for decades as an oasis of moderate Islam. However, during the last few years religiously motivated hatred has become prevalent and popular in Malaysia for many reasons. This paper underlines the factors that have led to the growth of hate and the decline of the moderate Islam previously found in Malaysia. It proposes that the radicalisation of Malaysian Muslims should be evaluated within the framework of current geopolitics and the impact on the well-being of the Muslim world, rather than localising it into regional and national faults. The paper argues that Islam in Malaysia is an instrument that shapes the political behaviour of the public and the ruling elite. Lastly, the paper proposes that effective governance and ensuring that citizens' rights are respected are some of the most effective ways of eliminating extremism and preventing radicalisation.

Akhmetova, Elmira, Gumar F. Dautov, and Alfira S. Hajrullina. "The Concepts of Statehood and the Ideal Ruler in the Golden Horde Literature: The Husraw and Shirin of Qutb." *Journal of Islamic Thought and Civilization* 12, no. 2 (2022): 01-13. [https://journals.umt.edu.pk/index.php/JITC/article/view/2613]

➔ **See Abstract:** *Gender Studies* **[Page 104]**

Akhtar, Muhammad, Muhammad Atif Aslam Rao, and Dogan Kaplan. "Islamic Intellectualism versus Modernity: Attempts to Formulate Coherent Counter Narrative." *Journal of Islamic Thought and Civilization* 13, no. 1 (2023): 257-269. [doi:10.32350/jitc.131.18]

ABSTRACT: Islamic intellectualism is an unfailing source of revealed wisdom for addressing all the issues that may keep arising till the judgment day. History has preserved works of several exceptional individuals who formulated effective answers in the light of this knowledge to the challenges of their times. In this age, modernity and its pernicious impacts on different aspects of human life pose a new challenge which has drawn undivided attention of scholars. Hence, they come up with various proposals to deal with it in an emphatic manner. It is, therefore, necessary for scholars to reevaluate the works of such influential intellectuals in order to enable themselves to address the new challenges. The current study incorporated the matchless contribution made by Jamal al-Din Afghani, Dr. Muhammad Iqbal, and Dr. Fazlur Rahman to the struggle against unabated onslaught on the faith and its foundations, civilization, and cultural development by western modernity. Afghani was the first to identify the problem and deliver a forceful and logical response by uncovering the pernicious effects of modernity. Dr. Iqbal improved upon Afghani's contribution and strove to revive the dynamic spirit of Islamic thought, while Dr Fazlur Rahman completed their mission by moulding their ideas into an all-inclusive synthetic system. The discourse set off by the trilogy of their ideas

constitutes an effective response to modernity which may also prove to be a blueprint for formulating viable responses to any future challenges to the true spirit of Islam.

Akram, Muhammad. "Foundations of the Descriptive Study of Religions in Muslim History: A Conceptual Analysis.." *Journal of Islamic Thought and Civilization* 10, no. 2 (2020):. [doi:10.32350/jitc.102.05]

➔ **See Abstract:** *Epistemology* **[Page 90]**

Al, Navin G. Haider. "Concept of Shura in Fazlur Rahman's Political Ideas at Practical Level." *Journal of Islamic Thought and Civilization* 8, no. 2 (2018): 110-126. [https://journals.umt.edu.pk/index.php/JITC/article/view/108]

ABSTRACT: The term Shura has become an important term in modern political history of Islam. Its importance and centrality can be gauged by the fact that Muslim modernists, traditionalists and fundamentalists use it equally to propound and promote their own political ideas. This term and concept were part of Fazlur Rahmans political thought and central to his overall idea of an Islamic State. However, with the passage of time his arguments changed corresponding to the changes in the prevailing situation. The current article focuses mainly on his thought on shura in his early writings from 1950s and 1960s. Though in the first decade of his career he had no independent views of his own on shura and he based his arguments on the subject mainly on the arguments of classical thinkers such as Sayyid Ahmad Khan, Shibli, Hali, Chiragh Ali, Amir Ali and Iqbal at home and Jamal al-Din Afghani, Muhammad Abduh, Namik Kemal and Zia Gokalp abroad. On the contrary, during the 1960s he developed his independent thoughts on shura. The current work will highlight the fact that his ideas were grossly influenced by the prevailing socio-political conditions in Pakistan at that time and he appears to contradict himself on some of the arguments about the authority of the head of the state. This situation also highlights the dilemma of a thinker who also has to play the role of a reformer at the practical level in a given political situation.

Al-Shuqairat, Hussein Raja, Abd-Al Razzak Mahmoud Al-Maani, and Mohanad Nayef Aldajah. "Islamic Historiography and Modernity: A Systematic Literature Review on the Evolution of Muslim Societies in the Postcolonial Era." *Journal of Islamic Thought and Civilization* 15, no. 1 (2025): 240-260. [doi:10.32350/jitc.151.14]

➔ **See Abstract:** *Cultural Studies* **[Page 50]**

Alashari, Duaa Mohammed. "The Role of Arabic Calligraphy in Displaying the Aesthetics of Linear Configurations in the Kiswah of Kaaba." *Journal of Islamic Thought and Civilization* 12, no. 2 (2022): 242-254. [https://journals.umt.edu.pk/index.php/JITC/article/view/2670]

➔ **See Abstract:** *Aesthetics* **[Page 2]**

Alatas, Alwi. "Education and Socio-political Change in the 11th and 12th Centuries Abbasid Realm." *Journal of Islamic Thought and Civilization* 11, no. 1 (2021): 79-98. [https://journals.umt.edu.pk/index.php/JITC/article/view/1045]

➔ **See Abstract:** *Education* **[Page 79]**

Albedwawi, Saif. "The Dhofar Revolution: An Archival Analysis of the Conflict (1965-1976)." *Journal of Islamic Thought and Civilization* 14, no. 2 (2024): 15-27. [doi:10.32350/jitc.142.02]

➔ **See Abstract:** *Geopolitics* **[Page 107]**

Ali, Farman and Humaira Ahmad. "Contextualizing Christian theology in South Asia: An analytical study from 1542-1947." *Journal of Islamic Thought and Civilization* 9, no. 2 (2019): 272-297. [doi:10.32350/jitc.92.14]

➔ **See Abstract:** *Education* **[Page 79]**

Ali, Farman. "Early Christian Sirah Writings of Subcontinent: A Comparative Study of their Methods, Impact and Cogitating on New Contemporizing Methodology." *Journal of Islamic Thought and Civilization* 8, no. 1 (2018): 129-143. [https://journals.umt.edu.pk/index.php/JITC/article/view/97]

ABSTRACT: This article is an attempt to study the methods adopted in the Christian missionary biographies of Prophet Muhammad (SAW) in subcontinent from early nineteenth century to the first half of the twentieth century. These missionaries came into this region with their strong missionary convictions and they set up a new literary apologetic trend in the religious history of subcontinent in order to prove the superiority of Christianity overIslam and to trivialize its norms, values, religious figures and traditions. Though this trend was not novel in the history of Christian-Muslim relation however, a distinguished feature of it, in India, was that it took the shape of direct confrontation and animosity e.g. the great debate between Pfander and Rahmatu-Allah-Kiranvi held in 1854. This early confrontational contact between Islam and Christianity played

a pivotal role in the development of an academic environment and had an impact on the Christian-Muslim relations in the subcontinent in the nineteenth and early twentieth century. This study is an attempt to explore this early intellectual confrontational landscape and its impact upon each other's communities. Furthermore, it also attempts to investigate how modern Christians and Muslims can develop new ways for mutual understanding in the light of contemporary intellectual traditions. Last but not the least, after highlighting major shortcomings in their methods, this study cogitates on new contextual approach for the study of Christianity and Islam.

Ali, Farman, Hafiz Waqas Khan, Shehla Riaz, Ikram ul Haq, and Kamran Ahmed. "The Historical Evolution of Christianity in Pakistan: Missionary Influence, Caste Dynamics, and the Challenge of Theological Contextualization." *Journal of Islamic Thought and Civilization* 15, no. 1 (2025): 401-417. [doi:10.32350/jitc.151.23]

➔ **See Abstract:** *Anthropology* **[Page 7]**

Ali, Kausar, Huang Minxing, and Andrew Smith. "Muslim Ummah and its Disintegration in the Past: A Critical Analysis of the Tablighi Jamaat Perspective." *Journal of Islamic Thought and Civilization* 14, no. 1 (2024): 55-73. [doi:10.32350/jitc.141.04]

ABSTRACT: One of the largest Islamic evangelical movements in the contemporary world, that is, the Tablighi Jamaat (TJ) has recently received the attention of many scholars both in Muslim and non-Muslim countries. So far, majority of the scholars have focused on its origin and rapid spread in countries around the world. Therefore, the current study aimed to answer an important question that scholars may have either overlooked or paid scant attention to until this day. The ideology of TJ has raised a certain question as to what were the various causes that led to the downfall of the Muslim Ummah (world community of Muslims) in the past? To investigate this issue, the researchers encountered many primary and secondary sources to reach a comprehensive understanding of TJ's doctrine of 'Islamic decline'. Resultantly, the study found that TJ's belief regarding the decline of the Muslim Ummah is similar to that of the other religious groups in Pakistan, that is, deviating from the path of the Prophet Muhammad. According to Tablighi activists, the main purpose of the Prophet Muhammad was Dawah, and by neglecting the fundamental duty of Dawat-i-Tabligh (Tablighi evangelization), Muslims have constantly been on the path of decline. Moreover, Tablighi activists mention few specific factors behind the social, economic, and political backwardness of the Muslim nation. These factors include religiosity of ordinary Muslims, focusing on academia by Muslim scholars in the past, the concentration of Muslim's ruling class on just collecting taxes and revenue from the masses, and the moral decline of common Muslims.

Ali, Navin G. Haider. "Placing His Thoughts in Perspective: A Survey of Works on Fazlur Rahman." *Journal of Islamic Thought and Civilization* 6, no. 2 (2016): 18-34. [https://journals.umt.edu.pk/index.php/JITC/article/view/72]

ABSTRACT: Fazlur Rahman, the renowned Muslim thinker who lived in the second half of the twentieth century, impacted young scholars and students of Islam of his generation and those of the next, both from the Muslim world and the West. Many research scholars and thinkers who have written on Islam have been highly impressed by hismethodology of interpreting the Qur'an which is why there has been so much focus on this aspect of his work in the context of his contribution to Islamic scholarship. However, while one is drawn to examine this aspect of his work, there are other equally interesting aspect of his thoughts that have not been given the equal treatment, such as a study of the evolution of his thought over various decades of his life and career etc. The present article is meant to present a critical survey of the works of Islamicists on Fazlur Rahman's thought and contribution.

Ali, Zulfiqar. "POST-MODERN REFUTATION OF FAITH AND RELIGION: EXPLORING FOUCAULT'S ARGUMENT." *Journal of Islamic Thought and Civilization* 2, no. 1 (2012): 56-71. [https://journals.umt.edu.pk/index.php/JITC/article/view/26]

ABSTRACT: In this paper, I have developed and explored the possible Foucauldian refutation of faith and religion implicitly running through his major and minor writings. Foucault strongly disagrees with Kant's exposition of pure reason' and critique' providing room to faith and religion. On the basis of Foucault's conception of human reason, which runs parallel to Kant's conception, I have argued that Foucault strongly rejects faith. The Foucauldian reason being purely historical and contingent does not permit belief in entities beyond history and culture. And from the standpoint of Foucault's critique following from his conception of reason, I have argued that religion turns up as a severe threat to critique. When critique aims to break apart the subject and identitiesit comes in direct and violent conflict with the fundamentals of religion. At the end, I have identified the problem in Foucault's argument for future research.

Ali, Zulfiqar. "Scope of Mutual Transformation of Western and Non-Western Civilizations in Foucault's Analysis." *Journal of Islamic Thought and Civilization* 1, no. 1 (2011): 40-54. [doi:10.32350/jitc.11.03]

➔ **See Abstract:** *Cultural Studies* **[Page 51]**

Alias, Norazman and Nor Hafizi bin Yusof. "Eminence and Contributions of the Companions in the Development and Teaching of the Qur'an in the First Hijri Century." *Journal of Islamic Thought and Civilization* 14, no. 1 (2024): 191-208. [doi:10.32350/jitc.141.12]

➔ **See Abstract:** *Education* **[Page 79]**

Alnaief, Moath and Kotb Rissouni. "A Critical Analysis of the Claim that Absolute Juristic Interpretation (Ijtihad) Has Ended." *Journal of Islamic Thought and Civilization* 12, no. 2 (2022): 28-40. [https://journals.umt.edu.pk/index.php/JITC/article/view/2593]

ABSTRACT: This article critically analyzes the dominant opinion prevailing regarding the foundation of Islamic jurisprudence (usul al-fiqh) which states that absolute independent juristic interpretation (al-ijtihad al-mutlaq al-mustaqill) is no longer possible. Therefore, based on the belief that this level of interpretation requires the creation of a unique method for deriving legal rules (istinbat), a method that arguably ended with the founders of the primary schools of law. This research inspects a new interpretive method which was not developed by late scholars. Consequently, the article uses legal reasoning as an interpretive method to criticize the previous opinions regarding Islamic Jurisprudence by using both textual and rational evidence. For instance, the preservation of religion and the continued renewal of convenient sources requires scholars to reach the highest level of interpretation (ijtihad). In addition, a connection to the legal reality of the time and rulings were necessary to adapt them, an issue dependent upon direct derivation of rulings from religious texts or the freedom to implement secondary forms of evidence. Therefore, this research concludes that the founders of the traditional law schools did not develop their foundations independently. Instead, they did so through constructive investigation and analysis. Their interpretations conformed to the Prophet's (SAW) Companions. Such a process continued and future independent scholars followed their footsteps. In addition, the legal reality in every age saw the rise of individuals who positively impacted the renewal of the foundations of jurisprudence by interpreting Prophetic hadith which required advanced interpretative skills.Keywords: Absolute Ijtihad, Ijtihad, Islamic law, Independent juristic reasoning, Madhahib

Alotaibi, Hussah. "A Glimpse of Tolerance in Islam within the Context of Al-Dhimmah People (Egypt and Baghdad Model)." *Journal of Islamic Thought and Civilization* 11, no. 1 (2021): 99-111. [https://journals.umt.edu.pk/index.php/JITC/article/view/756]

ABSTRACT: This review features tolerance in Islam in the context of the Dhimmah people. The important status the Dhimmah people have in the Islamic community, confirms the status of Islam as a religion of tolerance and further cements its cultural value as a religion. These people have a vision based on tolerance and respect for others. The knowledge of the civilizations among the people shows the spirit of Islam in laying the foundations for religious tolerance and coexistence with others regardless of ideological and ethnic differences. These principles are based on the simple curriculum that was adopted and learned by the people and their leaders. The Rashidi era and even the Abbasid Caliphs adopted the framework of justice, equality, and coexistence in their dealings. These shared values among various groups attest to the tolerance imparted by Islamic teachings.Keywords: Islam, Tolerance, Syria, Baghdad, Principles, Civilization, Dhimma

Alsoudi, Abdelmahdi. "The Impact of Arab Spring on the Political Future of the Muslim Brotherhood in the Middle East: Jordan as a Case Study." *Journal of Islamic Thought and Civilization* 4, no. 1 (2014): 1-29. [https://journals.umt.edu.pk/index.php/JITC/article/view/46]

ABSTRACT: The Arab Spring has developed new political realities in the Arab World and paved the way for the surge of the Muslim Brothers, even enabling them to form short lived governments in Tunis and Egypt. The Muslim Brothers in Jordan, encouraged by these developments, took a leading role in the uprising but instead of participating in the political process, the movement adopted an extreme position and boycotted the 2010 and 2013 parliamentary elections. The movement today faces open confrontation with the regime and suffers from internal division and conflict. The disastrous outcome of the Arab Spring in Syria, Libya and Yemen, and the banning of the Muslim Brotherhood in Egypt, Saudi Arabia and UAE, has weakened the Muslim Brotherhood's political influence in the region in general and in Jordan in particular. The political future of the Muslim Brotherhood in Jordan and its political relevance depends on two factors; government's policy and the unfolding internal crisis within the movement. This paper argues that the Arab Spring has serious negative impact on the political future of the Muslim Brotherhood in Jordan and the movement needs

serious efforts to restore its previous political role and influence in the country.

Amin, Muhammad and Neelam Bano. "Implications of Ali Shariati's Political Thought for Iranian Revolution." *Journal of Islamic Thought and Civilization* 5, no. 2 (2015): 56-67. [https://journals.umt.edu.pk/index.php/JITC/article/view/299]

➔ **See Abstract:** *Comparative Politics* **[Page 42]**

Amir, Selamat, Muhamad Alihanafiah Norasid, and Ahmad Bazli Ahmad Hilmi. "Scientific Studies of the Qur'an in the Contemporary Era: An Analysis of Concept, History, and Methodology." *Journal of Islamic Thought and Civilization* 13, no. 1 (2023): 188-202. [doi:10.32350/jitc.131.13]

ABSTRACT: Significant efforts are made to revive scientific thinking,to require coordination through the application of the holistic elements of al-Qur'an's scientific thinking. Therefore, methods in the scientific research of the Qur'an were adapted according to the times and the development of civilizations. Hence, the current scientific study of the Qur'an focused on the historiography to see its overall development. This study discussed the concept of scientific thought of the Qur'an and its importance to the I'jaz of the Qur'an. Additionaly, the scholars' position in emphasizing the scientific study of the Qur'an was also presented in this research. Moreover, the adopted method of analysis was library research, which examined the relevant written research materials. The analysis illustrated that the Qur'anic scientific methodology included divine science based on the I'jaz al-Ilahi, social science based on the I'jaz al-Tashri'i,and natural science based on the I'jaz al-'Ilmi and the development history offered comparisons of thoughts, which emerged during the Islamic civilization. Such Qur'anic scientific methodology has led/conducted a deeper understanding of the Qur'an and brought its study/interpretations to the public. Thus, this study is significant for exhibiting the importance of deepening the conceptual connection developed in the Qur'anic scientific study with its historical development. This is to enable the application of epistemological thinking through scientific thinking in fulfilling human needs and the universal universe carefully and harmoniously.

Amnan, Dzulkifli Hadi Imawan. "Shaykh Nuruddin ar-Raniry's Contribution in his As-Shirath al-Mustaqim to Popularizing Islamic Law in the Nusantara." *Journal of Islamic Thought and Civilization* 12, no. 1 (2022): 225-238. [https://journals.umt.edu.pk/index.php/JITC/article/view/2141]

ABSTRACT: The paper aimed to discuss the contribution of Shaykh Nuruddin ar-Raniry in popularizing Islamic Law through his work al-Shirath al-Mustaqim in the Nusantara. Shaykh Nuruddin ar-Raniry was a prominent scholar among the Nusantara Scholars who had a major influence on the intellectual and spiritual development of the Kingdom of Aceh Darussalam in the 17th century AD. He is a scholar who is known as an expert in fiqh (Islamic Law) and served as a judge (Qadli Malikul Adil) just during the reign of Sultan Iskandar Tsani. Therefore, this study aims to examine Shaykh Nuruddin Ar-Raniry's contribution to Islamic law through his book entitled as-Shirath al-Mustaqim. The research method in this study is a library study by analyzing the books of Shaykh Nuruddin ar-Raniry and other books related to this study. This study explains that Shaykh Nuruddin ar-Raniry contributed to grounding the Islamic jurisprudence of the Syafii Madhhab in Nusantara in the 17th century AD through his work as-Shirath al-Mustaqim and encouraged the later Nusantara scholars in advancing Islamic legal literacy in Nusantara.Keywords: Shaykh Nuruddin ar-Raniry, As-Shirath al-Mustaqim, Islamic Jurisprudence

Anjum, Faraz. "CRISIS OF MUSLIM CIVILIZATION IN MODERN TIMES." *Journal of Islamic Thought and Civilization* 1, no. 2 (2011): 151-163. [doi:10.32350/jitc.12.09]

ABSTRACT: No one would, probably, doubt that Muslim civilization is facing a serious crisis since the 18th century. It first resulted in political chaos and ultimately colonization of Muslim lands by Western powers. Later, Muslim civilization faced serious cultural and intellectual onslaught from the West which intensified and deepened the crisis. Though the period of Western colonization ostensibly came to an end in the middle of the 20th century, Muslim lands did not come out of the crisis. Despite some sincere efforts for Islamic revivalism, Muslim civilization has failed to respond to the modern crisis, particularly 9/11 incident has exposed the vulnerability of the Muslim world to Western political agenda, and its failure to respond effectively to Western civilizational challenges. The scholars are divided as to the cause of this crisis of the Muslim world and consequently, as to the measures to remedy the problem.Abdur Rehman Ibn Khaldun, a 13th century Muslim historian and intellectual, emerged at a time when the Muslim states in the Maghreb (North Africa) and Muslim Spain were passing through a phase of decline. His critical thoughts on the society (Al-Imran) and particularly his concept of social solidarity (Al-asabiyah), as propounded in his magnum opus, Maqaddimah (Prolegomena to History), can provide important insights into the present crisis of the Muslim Civilization. The present paper seeks to understand and explain this crisis with the help of the social analysis

and critical ideas of Ibn Khaldun.

Aswar, Hasbi and Subhan Afifi. "An Analytical Study of the Da'wah Movement of Prophet Muhammad in Relation to Social Movement Theory." *Journal of Islamic Thought and Civilization* 14, no. 2 (2024): 189-202. [doi:10.32350/jitc.142.12]

ABSTRACT: This article explores the da'wah activities of Prophet Muhammad through the perspective of social movements to provide new insights. This article explains that the Prophet Muhammad was not only a religious activist who worked to spread Islam but also a statesman who successfully led his followers to establish a new state in Yathrib (Medina). This research focuses on the Prophet's endeavours in political activism through the movement aimed at achieving social and political change. This study will analyse the da'wah movement using social movement perspectives, focusing on structural-functional theory, resource mobilization theory, political opportunity structure, and framing theory. This article argues that the success of the Prophet's da'wah and political initiatives is rooted in the structural conditions of Mecca and the mobilization strategies. The strength of religious narratives and the capacity to exploit narrow political opportunities while generating the new ones have played a vital role to support da'wah activities. This research uses a historical qualitative methodology, leveraging primary and secondary sources to analyse the socio-political landscape of Mecca, the Prophet's resource mobilization techniques, and the framing of his religious messages. This article is an initial investigation into the integration of social movement theories within the context of Islamic social movements, highlighting the importance of overcoming Western secular dominance of social movement studies.

Atabik, Ahmad and Muhamad Mustaqim. "Political, Religious and Social Unrest in Yemen in the 18th And 19th Centuries during the Late Ottoman Dynasty." *Journal of Islamic Thought and Civilization* 10, no. 2 (2020):. [doi:10.32350/jitc.102.06]

➔ **See Abstract:** *Area Studies* **[Page 23]**

Awad, Riad Salim. "The Role of Scientific Family Traditions in Societal Advancement in the Levant and Egypt:A Focus on Ibn Saghir's Family (478-759 AH / 1085-1357 AD)." *Journal of Islamic Thought and Civilization* 14, no. 2 (2024): 28-41. [doi:10.32350/jitc.142.03]

➔ **See Abstract:** *Education* **[Page 80]**

Awan, Muhammad Yusuf, Saima Gulzar, Beenish Mujahid, and Mahwish Zafar. "History of Mosque Architecture in Lahore." *Journal of Islamic Thought and Civilization* 4, no. 2 (2014): 21-36. [https://journals.umt.edu.pk/index.php/JITC/article/view/56]

➔ **See Abstract:** *Architecture* **[Page 19]**

Azlan, Ariff Aizuddin. "Islam and Nationalism in the Thought of Jamal Al-Din Al-Afghani." *Journal of Islamic Thought and Civilization* 12, no. 2 (2022): 212-224. [https://journals.umt.edu.pk/index.php/JITC/article/view/2913]

ABSTRACT: The dynamic of nationalism's theoretical position has facilitated the unfolding complexities throughout history; and it still triggers an intellectual debate among the contemporary scholars. Carved out as a formidable socio-political force, nationalism today stands out as a substantial brand of resistance that defies all odds. This study has employed the qualitative method of analysis to build a framework to explore the ideas and thoughts of Jamal al-Din al-Afghani pertaining to the concepts of Islam and nationalism. Furthermore, this study argued that Afghani's conception of Islam and nationalism was an effective tool in balancing the principles of modernity. In similar vein, Afghani's core ideas and its underlying values suggested some different trajectories of fundamental synthesis of the nationalism and Islam. To elucidate further, Islam is viewed as a dominant force that perpetuated the development of Afghani's comprehension on nationalism. This study culminates that Afghani's concept of nationalism is the fundamental source of social unity that has consolidated the backbone of Islamic movement within the framework of Pan-Islamism by emphasizing the concept of unity and ummah.Keywords: Jamal al-Din al-Afghani, Nationalism, Pan-Islamism, Social-unity, Western thought

Badarussyamsi. "Reframing Occidentalism: Purpose, Construction of Scientific Paradigms, and Reconstruction of Post-Orientalism Knowledge." *Journal of Islamic Thought and Civilization* 13, no. 1 (2023): 59-74. [doi:10.32350/jitc.131.05]

➔ **See Abstract:** *Cultural Studies* **[Page 51]**

Bano, Neelam, Javaria Hassan, and Shama Urooj. "The Christian Response to Religious Plurality: An appraisal of the Twentieth Century Christian Pluralist Approaches." *Journal of Islamic Thought and Civilization* 11, no. 2 (2021): 230-244. [https://journals.umt.edu.pk/index.php/JITC/article/view/1872]

ABSTRACT: As the modern world is getting more diverse in its sociopolitical, economic and cultural aspects in a variety of ways, the concept of religious pluralism is gaining more traction than ever before. This study explores different responses to the religious diversity developed in Christianity by theologians. It also aims to critically analyze the discourses of the Christian pluralistic approaches as the discussion on religious pluralism began in, and is still dominated by, the Christian tradition. The current study employs a qualitative methodology and content analysis approach has been used to collect and analyze the data. The research has concluded there are three basic responses to religious plurality in Christianity: "Exclusivism", "Inclusivism" and "Religious Pluralism". The findings also reveal that Christian pluralists embrace that religious pluralism in its general meaning recognizes the diversity of religious beliefs and systems co-existing in the society. Though there are some inadequacies in their approach, yet the pluralists consider it as a positive phenomenon and acknowledge that there are many ways to salvation in order to accept the religious other as they plead for interreligious dialogue to mitigate the religious conflicts for the sake of peaceful co-existence.Keywords: Coexistence, Exclusivism, Inclusivism, Interfaith dialogue, Religious pluralism, Salvation

Benlahcene, Badrane. "Civilizing Role of the "Religious Idea" in Malek Bennabi's Thought." *Journal of Islamic Thought and Civilization* 13, no. 1 (2023): 1-13. [doi:10.32350/jitc.131.01]

➔ **See Abstract:** *Civilization Studies* **[Page 36]**

Benlahcene, Badrane. "Muslim -European Civilizational Encounters; French Colonization of Algeria: Its Framework and Impacts on Algerian Society and Culture." *Journal of Islamic Thought and Civilization* 10, no. 1 (2020): 24-45. [https://journals.umt.edu.pk/index.php/JITC/article/view/639]

➔ **See Abstract:** *Cultural Studies* **[Page 52]**

Benlahcene, Badrane. "Orientalism as a Cultural Root of Western Islamophobia." *Journal of Islamic Thought and Civilization* 11, no. 2 (2021): 69-86. [https://journals.umt.edu.pk/index.php/JITC/article/view/1675]

ABSTRACT: This paper focuses on Islamophobia as a phenomenon in the western context in order to understand its cultural roots that produce such a stereotype about Islam and the Muslims. It aims to discover these roots relying on the analysis of a sample of intellectual texts expressing the western biases and the concept of western supremacy over Islam, the Muslims and the Islamic civilization, which are contradictory to historical evidence. Therefore, it focuses on the expansion of the western civilization all over the world and its use of orientalism as a justifying tool which consequently formed the underlying foundation of Islamophobia. The paper seeks to pave the way for the intellectual revision of the western standpoint towards Islam, to open the door for a new understanding of Islam and the Muslims that goes beyond the complexities of the Crusades, the oriental discourse, and the colonial period. The findings of this study imply that the western scholars and opinion makers should develop their view of Islam and the Muslims on the basis of an in depth understanding of Islam based on the knowledge extracted from the genuine sources of Islam in a scientific manner.Keywords: Islamophobia, Orientalism, Islam, Conflict, Distortion

Benlahcene, Badrane. "Rethinking the Philosophy of History's Paradigm in Studying Civilization: An Analysis of Malek Bennabi's Critical Review." *Journal of Islamic Thought and Civilization* 6, no. 2 (2016): 1-17. [https://journals.umt.edu.pk/index.php/JITC/article/view/71]

ABSTRACT: This paper analyzes the philosophy of history's paradigm in studying civilization. It critically reviews the approaches of the progressive school, within this paradigm, developed by the late Algerian thinker and philosopher of civilization' Malek Bennabi (1905-1973). It discusses the concept of the evolution of the civilization formulated by the pioneers of this paradigm and their main ideas concerning civilization and its course in the history. It tries to find out what Bennabi mainly criticizes and considers the shortcomings of the progressive school, in the philosophy of history, concerning the study of civilization. Bennabi was of the view that this school's approaches are more theoretical than historical, it is based on Euro-centric worldviews which sees the history of modern Europe as the culmination of the progress of human history without any critical analysis of the various civilized experiences. Therefore, this approach focus on some variables of a historical change while neglecting the complexity of a civilization as a multivariate phenomenon. Although Bennabi acknowledged the care of the Hegelians about the role of ideas in changing the history, and the Marxists' praise of dialectical analysis, he was of the view that this school was not related to the nature of civilization. Consequently, he criticized this school in terms of the limitations of method, concepts, and

perspectives.

Bhat, Samee-Ullah. "Life and Works of Abul Hasan `Ali Nadwi (RA): An Analytical Study." *Journal of Islamic Thought and Civilization* 6, no. 1 (2016): 47-60. [https://journals.umt.edu.pk/index.php/JITC/article/view/68]

➔ **See Abstract:** *Biography* **[Page 29]**

Bhat, Samee-Ullah. "Towards Understanding the Muslim Historiography and Muslim Historians." *Journal of Islamic Thought and Civilization* 4, no. 1 (2014): 62-74. [https://journals.umt.edu.pk/index.php/JITC/article/view/50]

➔ **See Abstract:** *Biography* **[Page 29]**

Cheema, Shahbaz. "An Unlikely Champion of Women's Rights under Muslim Personal Law: Mawdudi on the Anglo--Muhammadan Law." *Journal of Islamic Thought and Civilization* 9, no. 2 (2019): 37-64. [doi:10.32350/jitc.92.03]

➔ **See Abstract:** *Gender Studies* **[Page 105]**

Dar, Showkat Ahmad. "Muhammad Asad's Approach to Shari'ah." *Journal of Islamic Thought and Civilization* 5, no. 2 (2015): 15-23. [https://journals.umt.edu.pk/index.php/JITC/article/view/296]

ABSTRACT: Shari'ah, the sacred and revealed guidelines from the Creator, that covers of all the tenets, beliefs and laws of Islam. However, in the contemporary timeswhat essentially constitute the "Shari'ah" and accordingly its implementation is complex. Some argue that it includes the laws coming forth from clear-cut injunctions of Qur'an and Sunnah while others add Ijma and Qiyas as the sources of Shari'ah. Besides, limiting the establishment of Shari'ah merely to the implementation of some corporal punishments (literally adud, Qia and Ta'zirat) created an Islamophobic environment and people think these laws as inhuman. On contrary Shari'ah is considered akin to human nature and indispensable for the peace and harmony in the world; the absence and negligence of which in practical level causes imbalance and disorder in the world. Muhammad Asad (1900-1992), a great Muslim thinker with Jewish roots tried to eradicate the misconception about the Shari'ah from Muslim and non-Muslim reader. He proposed that Shariah, if applied, would be helpful in minimizing the tension caused due to the presence of various schools of jurisprudence. The present study is an attempt to explore Asad's approach and understanding of Shari'ah and analyze his propositions that are still valid in the contemporary period.

Faheem, Farrukh, Wang Xingang, Sajjad Hussain, Musarrat Iqbal, and Farhat Iqbal. "Religious Nationalization of Identity: Pakistan between Saudi Arabia and Iran, 1979-1988." *Journal of Islamic Thought and Civilization* 11, no. 2 (2021): 290-308. [https://journals.umt.edu.pk/index.php/JITC/article/view/1443]

ABSTRACT: Zia ul-Haq, President of Pakistan (1977-1988), introduced Islam into the public and political realms. Once he grabbed power in Pakistan after ousting the elected government of Zulfiqar Ali Bhutto, Islam became his strategic choice to provide legitimacy to his military coup and to expand his role in the Muslim world. Since the independence of Pakistan, the state had used Islam on many occasions to serve its interests. The encouraging results in this respect further induced the state to use Islam more frequently to achieve its domestic and foreign objectives. Zia institutionalized Islam in every aspect of the Pakistani state and society. Religious nationalization was the cornerstone of the Zia regime's internal and external policies. The Islamization of the regime in Pakistan during the 1980s was the zenith of the state's gradual turn towards religion. Regional upheavals such as the Shi'a Islamic revolution in Iran and Soviet invasion of neighboring Afghanistan were incremental to continue Islam as a strategic asset in Pakistan's domestic and foreign policy. As a result, Pakistan became the launching pad both for the Middle Eastern Sunni Arabs monarchies and Iran's Shi'a clergy to furnish their political cum sectarian agenda that ultimately ravaged the Pakistani polity and society.Keywords: Identity, Islam, Iran-Saudi rivalry, Middle East, Sectarianism, Afghan Refugee

Fatmawati, Andi Muhammad Akmal, Andi Muh. Akhyar, Azwar, and Achmad Nasyori. "Determination of Islamic Month Start by Moonsighting Australia (Case Study: 1 Dzulhijah 1441)." *Journal of Islamic Thought and Civilization* 12, no. 2 (2022): 225-241. [https://journals.umt.edu.pk/index.php/JITC/article/view/2792]

➔ **See Abstract:** *Astronomy* **[Page 25]**

Feyyaz, Muhammad. "Faith, Reason and Statecraft in Contemporary Islam: Interpretations, Interface and Distortions." *Journal of Islamic Thought and Civilization* 3, no. 1 (2013): 75-102. [https://journals.umt.edu.pk/index.php/JITC/article/view/37]

➔ **See Abstract:** *Economics* **[Page 68]**

Gada, Muhammad Yaseen. "Beyond Violence: Deconstructing the Contemporary Western Discourse of Jihad." *Journal of Islamic Thought and Civilization* 6, no. 2 (2016): 35-51. [https://journals.umt.edu.pk/index.php/JITC/article/view/73]

ABSTRACT: The concept of Jihad is one of the debated and discussed issues in the west today, largely due to the fact that various extremist groups operating in and out of many Muslim countries are trying to justify their terrible acts through reference to the divine institution of Jihad. This has in turn, provided an open and free atmosphere formany anti-Islamic elements, radical extremists, and prejudiced non-Muslims, to attack and defame the true message of Islam deliberately; and for the common masses' a misunderstanding of the concept of Jihad that they justify by mere referencing to the violent acts committed by certain Muslim groups. The present paper, in this background, attempts to explore and highlight the holistic institution the Jihad encompasses, away from its dominant perception as war or physical fighting. It demonstrates that Jihad has a much broader concept; Jihad is a striving against one's self to eradicate the evil impulses; it signifies to end the corruption, suppression, andaggression on the earth to establish peace characterizes by the presence of justice.

Ghazanfar, S. M.. "CIVILIZATIONAL CONNECTIONS: EARLY ISLAM AND LATIN-EUROPEAN RENAISSANCE." *Journal of Islamic Thought and Civilization* 1, no. 2 (2011): 1-34. [doi:10.32350/jitc.12.01]

➔ **See Abstract:** *Comparative Religion* **[Page 43]**

Gizbulaev, Magomed. "From the Caucasus to USA: Dagestani Islamic Manuscripts in Princeton University." *Journal of Islamic Thought and Civilization* 4, no. 1 (2014): 30-44. [https://journals.umt.edu.pk/index.php/JITC/article/view/47]

➔ **See Abstract:** *Cultural Studies* **[Page 52]**

Gull-i-Hina and Gul-i-Saba. "Taubat-un-Nasooh: Religious implications among families of 19th century Ashrafia of colonial India." *Journal of Islamic Thought and Civilization* 3, no. 2 (2013): 44-60. [https://journals.umt.edu.pk/index.php/JITC/article/view/45]

➔ **See Abstract:** *Anthropology* **[Page 9]**

Goktas, Vahit and Saeyd Rashed Hasan Chowdury. "Districts of Bangladesh Named After Sufis Manifesting the Great Impact of Sufism on Bengal Civilization: A Qualitative Study." *Journal of Islamic Thought and Civilization* 13, no. 1 (2023): 320-337. [doi:10.32350/jitc.131.22]

➔ **See Abstract:** *Anthropology* **[Page 9]**

Hamid, Zubair. "Muslim Response to the West: A Comparative Study of Muhammad 'Abduh and Said Nursi." *Journal of Islamic Thought and Civilization* 4, no. 2 (2014): 1-8. [https://journals.umt.edu.pk/index.php/JITC/article/view/55]

➔ **See Abstract:** *Comparative Religion* **[Page 44]**

Hosni, Dina Abdul Rahman. "Islamism and Democracy: The Dilemma of the Egyptian Muslim Brotherhood Youth." *Journal of Islamic Thought and Civilization* 8, no. 2 (2018): 18-33. [https://journals.umt.edu.pk/index.php/JITC/article/view/103]

ABSTRACT: The paper is a follow-up analysis of a study about the rise of Islamist youth as a subculture in the Egyptian context in recent years. Focusing on the Muslim Brotherhood (MB) as an organizational entity, the study has classified youth into supportive youth in terms of their organizational attachment and critical youth, who have called for more democracy and youth empowerment. Critical MB youth have been further subdivided into those who have left the organization and those who have stayed in it despite their political and/or ideological disagreements with the organization. The subculture of critical Islamist youth, notably MB youth, has conspicuously converged with other liberal and secular Egyptian youths regarding their views about democracy. The proposed study suggests some form of internal mobility, as exhibited by the above classification, where based on their altered stance towards democracy a number of critical Islamist youth have joined the supportive camp and a number of supportive Islamist youth have developed radicalized stances. Interestingly enough, some level of convergence could bind supportive and critical Islamist MB youth together, at the expense of their relationship with other liberal and secular youths. The paper is based on semi-structured interviews and content analysis using academic sources and journalistic material

Idriz, Mesut. "Educational Tradition of Ijazah in Islamic History with Reference to Persian Milieu." *Journal of Islamic Thought and Civilization* 12, no. 2 (2022): 179-195. [https://journals.umt.edu.pk/index.php/JITC/article/view/2450]

→ **See Abstract:** *Education* **[Page 82]**

Iftikhar, Rukhsana. "Genesis of Muslim Culture and Co-Existence in Mughal Era." *Journal of Islamic Thought and Civilization* 9, no. 1 (2019): 119-130. [doi:10.32350/jitc.91.08]

→ **See Abstract:** *Anthropology* **[Page 10]**

Iqbal, Riffat. "MacIntyre, Ricoerue and Iqbal on Pakistan's Identity Crisis: A Muslim Critique." *Journal of Islamic Thought and Civilization* 7, no. 1 (2017): 89-101. [https://journals.umt.edu.pk/index.php/JITC/article/view/82]

ABSTRACT: The view is widespread and internalized in Pakistan that the state is suffering from a severe identity crisis. It is almost universally agreed that a lack of consistent interpretation of Islamic doctrine is partly to blame for the distressing loss of identity, which has never been properly defined. For this reason, the term will be traced fromits legitimate source in the psychology of an adolescent crisis and to determine the basis of a Constructivist-Kantian view of the permissive "friendly states" in which lifestyles and varied roles constitute an identity politics that are attractive to a narrow group of Pakistan's intellectuals envious of Western ways. This leads to a predictable crisis of identity having very little to do with Islam, and still less with Pakistan's identity. As critique of a very grievous slander against Pakistan and vigorous protest against it, the philosopher-poet Iqbal, and the Western giants MacIntyre and Ricoeur will be cited to present the Universalist view of Islam as the basis of our true culture, and by contrast the despair of Western thinkers who know that identity crisis is ultimately a crisis of faith they would do well to avoid. The factors of terrorism, natural disasters, and political corruption serve to further divide the country and challenge any emerging moral narratives. The so called Islamic doctrine, due todisagreements or various interpretations, meanwhile, has not provided an answer to these problems that Pakistanis face. The result is a state plunged into an identity crisis with no clear answer. This paper will subject the question of the identity crisis to some great thinkers who assert the claim of higher values as indeed the basis of firm identity formation which requires moral principles as the constituting essence of the "narrative" out of which identity is formulated in Pakistan and everywhere else in the world

Islam, Md. Thowhidul. "Peaceful Coexistence of Various Religious Groups in Islam: Some Examples from the History of Muslim Societies." *Journal of Islamic Thought and Civilization* 8, no. 2 (2018): 183-203. [https://journals.umt.edu.pk/index.php/JITC/article/view/112]

ABSTRACT: O mankind, We created you all from a male and a female, and made you into nations and tribes so that you may know one another."1 This verse clearly indicates that there should not be any discrimination based on clan, creed, race or religion. The word Islam itself refers to peace. Islamic teachings contain many injunctions for settling disputes between people and nations with the aim of establishing peace. Islamic history shows that Muslims and non-Muslims co-existed in peace in Medina (first Islamic State) and the successive Muslim states. The Charter of Medina, declared by the Prophet Muhammad (SAW) in 622 A.D., is the best example to establish communal coexistence of different beliefs. This policy was also exercised by successive rulers of different Muslim territories in the history of Islamic world. Unfortunately, establishing peaceful coexistence has now become a challenge in the world. Several Muslim countries have been suffering from internal conflict and resistance even among the different Muslim groups. Hence, the review of Islamic attitude towards coexistence is deemed significant. Within this context, the paper aims at exploring the view of Islam towards the peaceful coexistence of various religious groups with some examples from the history of Muslim societies particularly during the early time period of Islam. The methodology used in this conceptual study is the critical analysis of literature surveyed on the concept of Islam regarding the peaceful coexistence of religions and its practice in the history of Muslim societies.

Ismael, Ismael Saka. "An Examination of Causes of Delay in the Distribution of Estates in Ilorin and its Environs." *Journal of Islamic Thought and Civilization* 3, no. 2 (2013): 1-12. [https://journals.umt.edu.pk/index.php/JITC/article/view/39]

ABSTRACT: In the last two decades or thereabout, Area Courts and indeed other courts with jurisdiction to hear and determine muslim matters in Ilorin have been inundated with cases involving distribution of estate of deceased Muslims who have died long time without having such estates distributed on time. Some of these cases dragged for a long time resulting into protracted litigation. The curiosity of the author to find out the cause(s) of these delays is the driving force for embarking on this research work. This paper is therefore, an indepth examination of the causes of delay in the distribution of estates of deceased Muslims of Ilorin specifically and the Muslims of Kwara State in general. Delay breeds litigation which most often becomes protracted. This paper is meant to serve as a clarion call to revert to application of pristine Islamic Law of Inheritance after identifying delay as a serious problem in the sphere of application of Islamic Law of

Inheritance in the area under reference.

Kalbi, Hanna. "Bernard Lewis on Slavery in Islam." *Journal of Islamic Thought and Civilization* 5, no. 2 (2015): 46-55. [https://journals.umt.edu.pk/index.php/JITC/article/view/298]

ABSTRACT: This article discusses the status of slaves in Islam and analyses the views of Bernard Lewis on this subject. It discusses who and when can one be taken as slave. How the captives of war had been treated during the life of prophet of Islam Muhammad (SAW). Does Qur'an actually support slavery? Why in the Islamic state slaves were subject to some of legal disabilities. What measures Islam has taken to demolish slavery. How Muslims are required to treat their slaves, from the burden of work to calling them. Verses of The Bible, The Qur'an and sayings of Muhammad (SAW) are comparatively studied.

karakaya, Mehmet Murat and Luay Hatem Yaqoob. "The Introduction of Khojazada's Tahafut Investigation, Translation and Evaluation." *Journal of Islamic Thought and Civilization* 11, no. 1 (2021): 280-300. [https://journals.umt.edu.pk/index.php/JITC/article/view/1068]

ABSTRACT: This article evaluates the Introduction of Tahafut, written by the Ottoman Kalam scholar Khojazada Muslih al-Din Mustafa on the request of the Ottoman Sultan Mehmet theConqueror. As a follower of the philosophy of al-Ghazali, Khojazada's work has contributed greatly to both Ottoman and the wider Muslim World. This article gives a brief overview of the life of Khojazada, his work and provides details regarding the copies of the Tahafut and library catalog records. From an examination of three copies of the Tahafut, the Arabic text of the introduction is presented together with an English translation. This introduction and his book are of great importance since they present Islamic Philosophy during the Ottoman period and this article is one of the first studies on this topic. The content of which is subsequently evaluated from a philosophical perspective contrasting it with the other Muslim philosophical works.Keywords: Khojazada, al-Ghazali, Introduction of Tahafut, Philosophy

Kasdi, Abdurrohman, Abdul Karim, Umma Farida, and Miftahul Huda. "Development of Waqf in the Middle East and its Role in Pioneering Contemporary Islamic Civilization: A Historical Approach." *Journal of Islamic Thought and Civilization* 12, no. 1 (2022): 140-153. [doi:10.32350/jitc.121.10]

➔ **See Abstract:** *Economics* **[Page 71]**

Khaldi, Boutheina. "Modern Salafism in Bint al-Shati's Journey to the Hijaz." *Journal of Islamic Thought and Civilization* 13, no. 2 (2023): 1-15. [https://journals.umt.edu.pk/index.php/JITC/article/view/4325]

ABSTRACT: In 1972, the Egyptian literary scholar and Islamic thinker, isha Abd al-Rahman (known by the epithet Bint al-Shati), published a highly informative account of her pilgrimage journeys, Umra and Hajj, respectively, under the title, Ard al-mujizat: rihla fi jazirat al- Arab (Land of Miracles: Journey in the Arabian Peninsula, 1951 and 1972). The article argues that Bint al-Shati's pilgrimage account should be read in light of the political and economic changes that the Arab and Islamic world was undergoing at that time. Western Imperialism, and the 1948 Arab-Israeli war and its aftermath, gave more impetus to Islamic revivalism, and Bint al-Shati was one of its proponents. Her oeuvre on Islam and anti-Zionism attests to her revivalist project. As a Salafist thinker well versed in history, Bint al-Shati advocates a return to the original Islam. Only through that return to the Qur'an and Sunna and strong devotion to the umma can Muslims regain their strength and defeat the State of Israel. Bint al-Shati uses the communal aspect of pilgrimage to readdress the concept of Jihd that should not only be confined to Hajj and Umra, but equally performed against social and political injustices, such as the marginalization of women and the Israeli aggression against Palestinians. The article thus contends that Bint al-Shati's pilgrimage narrative is a key component of her commitment literature.

Khan, Muhammad Danyal. "The Debate of Procedural versus Programmatic Secularism: Reflections from Constitutionalism in Pakistan." *Journal of Islamic Thought and Civilization* 8, no. 1 (2018): 60-71. [https://journals.umt.edu.pk/index.php/JITC/article/view/92]

ABSTRACT: Basic structure of Constitution of Pakistan has always been a source of debate among the academic, parliamentary and judicial circles. The arguments are divided in secular and religious notions. The same debate is going on parallel in United Kingdom and across the world to define the domain of religion in modern constitutionalism. The author aspires to deal with the question of domain of religion in Constitutionalism of Pakistan by conducting a comparative analysis of various on-going identical debates in the United States, the United Kingdom and Egypt. The paper will aim at synthesising the debate of domain of religion in constitutionalism by defining potentials and limitations of religion in modern constitutionalism. This will be done by theoretical analysis of arguments of both parties; people who think religion as potential and

the people who wish to put a limit to the role of religion in working constitutionalism. Most significantly the work willincorporate the innovative terminological differentiation of 'Procedural Secularism' from 'Programmatic Secularism' as defined by 104th Arch Bishop of Canterbury Dr Rowan Williams in 2006.

Khilat, Faiqa and Fariha Tariq. "Conceptual Framework of an Ideal Muslim Capital: Comparison between Early Muslim Capital of Baghdad and Islamabad." *Journal of Islamic Thought and Civilization* 7, no. 1 (2017): 71-88. [https://journals.umt.edu.pk/index.php/JITC/article/view/81]

➔ **See Abstract:** *Architecture* **[Page 20]**

Kounsar, Asma. "The Concept of Tawhid in Islam: In the light of Perspectives of Prominent Muslim Scholars." *Journal of Islamic Thought and Civilization* 6, no. 2 (2016): 94-110. [https://journals.umt.edu.pk/index.php/JITC/article/view/76]

ABSTRACT: The concept of tawhid excludes man's commitment to anyone other than Allah (SWT). Also a rejection of all sources of value other than will of Allah (SWT), all authority but His, and a refusal to accept any idea, command, or injunction from anyone, as man does from Allah (SWT), on the basis of its having not come from Him. Love or reverence, worship or submission, and a sense of obligation, all are directed towards Allah (SWT) alone and no one else deserves them in the ultimate, full sense of these attitudes. In the human context it means emancipation and restoration of man's essential freedom from all human bondages before the commitment to Allah (SWT). Man is under no obligation to submit to any authority or commit to anyone's will. He owes nothing to any being other than Allah (SWT). He has no superiors except Him. A lot has been written on the topic of tawhid by different scholars but a concise paper which would analyze different perspectives of different scholars on the issue of tawhid has been long awaited. To fill the gap this paper attempts to provide the reader with such information; highlightens the richness in thought and contents with respect to the concept of tawhid and the distinctiveviews on the same by some prominent Muslim scholars both from the classical andmodern era.

Laallam, Abdelkader, Salina Kassim, Engku Rabiah Adawiah bt Engku Ali, and Buerhan Saiti. "Waqf in Algeria: Its Historical Exploration from Ottoman to Post-Independence Era." *Journal of Islamic Thought and Civilization* 11, no. 1 (2021): 132-158. [https://journals.umt.edu.pk/index.php/JITC/article/view/1233]

➔ **See Abstract:** *Economics* **[Page 72]**

Lulu, Reem Adib, Taha Ibrahim Shabeeb, Luwaytha Salah Habeeb, Sohayle M Hadji Abdul Racman, and Laythaldin Salah Habeeb. "Socio-Political Representation of Muslim Women: The Case of Palestinian Murabitat at Al-Aqsa Mosque." *Journal of Islamic Thought and Civilization* 14, no. 2 (2024): 106-124. [doi:10.32350/jitc.142.07]

➔ **See Abstract:** *Gender Studies* **[Page 105]**

Maawali, Al Muatasim. "The Omani Experience of Multi-religious Coexistence and Dialogue: A Historical Approach to the Omani Principles and its Luminous Examples." *Journal of Islamic Thought and Civilization* 11, no. 1 (2021): 59-78. [https://journals.umt.edu.pk/index.php/JITC/article/view/499]

ABSTRACT: In a world that is increasingly hostile towards religious minorities, this paper tries to set a modern-day, successful example of multi-religious coexistence and interfaith dialogue. The paper examines historical examples derived from Omani history and explores Omani characteristics by surveying Western reports written by missionaries, visitors, and travellers of different religions in Oman. This is meant to demonstrate the hypothesis that the multi-religious coexistence and interfaith dialogue enjoyed today by the nearly fourmillion Omani population is a natural result of a long history of commitment to 'Omani values' and principles, practised by Oman's Ibadi population with their fellow nonMuslims. The paper concludes that there is a strong correlation between the 'Omani values' recorded by the Western writers and the ongoing deeply rooted Omani experience of peaceful religious coexistence and interfaith dialogue. These 'Omani values' include the principles of tolerance, social justice, mutual respect, friendliness, hospitality, and simplicity. Finally, owing to the increasingly rising tensions between adherents of different religions, the paper recommends that such successful Omani experiences should be exported to other countries in the Muslim world and elsewhere. Keywords: Oman, Ibadism, multi-religions, coexistence, dialogue, tolerance

Mahmood, Muhammad Riaz, Muhammad Irfan Ahmad, and Hafiz Adil Jahangir. "Aurangzeb Alamgir on Inter Faith Harmony: An Analysis of Objections." *Journal of Islamic Thought and Civilization* 9, no. 2 (2019): 298-311. [doi:10.32350/jitc.92.15]

ABSTRACT: Islam provides an absolute religious freedom to the followers of all the religions. The Muslims

promoted peace, mutual respect, inter-faith harmony and religious equality in the Sub-Continent in this ideological prospective. The Mughal rulers not only continued this glorious Islamic tradition but also promoted it on a very large scale. Aurangzeb Alamgir is one of those Mughal rulers who not only granted religious freedom to the non-Muslim inhabitants of India rather he honored many non-Muslims especially the Hindus with important public offices. He took special steps for their comprehensive socio-religious welfare and progress. He not only provided security to the contemporary religious worship places of the non-Muslims, but also allowed them to build new religious as well as educational institutions where they wanted. Contrary to the historical facts, some of the partial writers accuse Aurangzeb Alamgir to be prejudiced and cruel towards his non-Muslim subjects, particularly the Hindus. They think that Aurangzeb Alamgir demolished the Hindu temples as well as the Hindu schools. He increased the amount of "Jizya", took some steps for forced religious preaching and the Hindus were expelled from public services and official posts. But, these allegations do not match the historical realities. This research article aims to conduct a thorough and an impartial analysis of these allegations.

Mahmood, Muhammad Riaz, Mohammad Dilshad Mohabbat, and Hafiz Muhammad Hammad. "Historical Evolution and Prevention of Westophobia in Muslim Societies." *Journal of Islamic Thought and Civilization* 13, no. 1 (2023): 308-319. [doi:10.32350/jitc.131.21]

ABSTRACT: Confrontational religious, economic, and political issues have created an intolerant environment globally. The clashes between the worlds have not only disturbed and manipulated both civilizations but also illustrated the faults on the global world.   Therefore, the current study aims to analyze the historical evolution of Westophobia in Muslim societies, which has evolved with the civilizations. The opportunities, which can improved the situation, are also assessed in this intellectual debate. Westophobia is a term used in civilizational discourses to refer to the fear that Muslim societies have of the Western world. Many misconceptions and media propaganda's are strengthening the foundation of this negative attitude towards the West day by day. Different ideologies related to religious extremism and the clash of civilizations have flourished because of the biased viewpoint of people towards the Western ideology. Therefore, it is essentially important to stop this poisonous thinking in order to promote sustainable peace and religious tolerance globally. Hence, Muslims around the world face many challenges towards this fruitful activity. Generally, Islamophobia, orientalism, and imperialism have gripped the religious and political circles of the West by creating a rigid expression of the Muslim world. Therefore, the current study deployed a qualitative research methodology to present to evaluate factors influencing Westphobia.

Majdin, Mohamad Firdaus Mansor, Rahmah Bt. Ahmad H. Osman, Fauziah Fathil, Md. Salleh Yaapar, and Saleh al Zuheimi. "Revisiting Omani Legacy in Malaya through the Royal Kedah Dress: Reassessment." *Journal of Islamic Thought and Civilization* 12, no. 1 (2022): 34-52. [https://journals.umt.edu.pk/index.php/JITC/article/view/2225]

➔ **See Abstract:** *Anthropology* **[Page 11]**

Majeed, Shumaila. "An Analytical study of Bediuzzaman Said Nursi's Intellectual Development and Composition of Risale-i Nur (a Thematic Qur'anic Exegesis)." *Journal of Islamic Thought and Civilization* 10, no. 2 (2020):. [doi:10.32350/jitc.102.10]

➔ **See Abstract:** *Comparative Religion* **[Page 45]**

Malik, Ayesha Mehmood and Mamoona Rashid. "Islamic Ideology and the Evolution of Courtyard: A Case Study of a Havili, Old City Lahore." *Journal of Islamic Thought and Civilization* 6, no. 1 (2016): 76-84. [https://journals.umt.edu.pk/index.php/JITC/article/view/70]

➔ **See Abstract:** *Architecture* **[Page 20]**

Malik, Bilal Ahmad. "Civilizational Problem or Political Crisis? Comparative Analysis of Malek Bennabi and Syed Mawdudi's Approach to Renaissance." *Journal of Islamic Thought and Civilization* 12, no. 1 (2022): 254-267. [https://journals.umt.edu.pk/index.php/JITC/article/view/2333]

ABSTRACT: After having reached the stage where Islamic civilization delivered optimum, it started declining. Nevertheless, in different epochs of Islamic history, some remarkable personalities emerged reclaiming the functionality of ihya; i.e., the renaissance principle. In the contemporary times, Malek Bennabi and Syed Mawdudi have phenomenally contributed to the Muslim renaissance discourse. Both of them have critically examined the pathology of jumud; i.e., the tendency of stagnation in the Muslim world. Although, they identified similar causes and symptoms, nevertheless, having lived in different socio-political contexts, they came up with certain methodological differences in their approach. Both the scholars developed a systematic response suggesting a way forward--the method of renaissance. In Bennabi's discourse, the pathology is

fundamentally civilizational, i.e., crisis in the civilizational equation between man, soil and time. While in Mawdudi's discourse, the pathology is fundamentally political; i.e., crisis in the nature of political relation between state, society and religion. Against this backdrop, the paper aims to present following points. First, the paper presents a brief analysis of Bennabi's civilizational approach and Mawdudi's political approach in order to understand their scheme of thought while engaging with the question of jumud and ihya. Second, the paper juxtaposes the three key concepts namely civilization, religion, and revival used by both Bennabi and Mawdudi in their theoretical elaborations to outline the differences and similarities in their method of analysis.Keywords: Islam, Decline, Renaissance, Civilizational Approach, Political Approach

Masood, Farid Bin and Muhammad Rasheed Arshad. "Exploring Civilization: Analyzing Siraj Munir's Conception of Islamic Civilization." *Journal of Islamic Thought and Civilization* 13, no. 1 (2023): 215-227. [doi:10.32350/jitc.131.15]

➔ **See Abstract:** *Cultural Studies* **[Page 54]**

Meerasahibu, Dheen Mohamed Mohamed. "Pre-Muhammadan Prophets in the Muslim Tradition and Piety." *Journal of Islamic Thought and Civilization* 11, no. 2 (2021): 01-18. [https://journals.umt.edu.pk/index.php/JITC/article/view/1356]

ABSTRACT: The belief in prophets before the Prophet Muhammad (SAW) and in the divine books that Allah Almighty sent to humanity/books revealed to the humanity by Allah Almighty constitute two of the six/five articles of faith in Islam. The denial of any one of them would result in "apostasy" and excommunication. All textbooks on the Islamic creed as well as all other major theological sources acknowledge these beliefs which also comprise a primary component of the curriculum taught to Muslim children. However, the impact of these beliefs in Islamic thought and practice needs to be explored extensively.This paper attempts to highlight the role played by the previous prophets in Islamic life, especially in its devotional practices, with the hope that this type of study will contribute to/aim of increasing the awareness of other religions and developing a more inclusive approach towards them in the spirit of mutual appreciation and respect. These are -undoubtedly - some of/among the more pertinent and noble objectives that concern the modern man and the society.The paper begins by explaining the importance of belief in the previous prophets as set in the sources of Islam and then proceeds to highlight some aspects of its practical importance in Islamic thought and life. It concludes with a special focus on some Sufi concepts and practices that display their intrinsic connections to previous prophets.Keywords: Prophets, Tasawwuf, Spiritual Subtleties, Religious Practices, Witnessing (mushahadah)

Mikail, Kiki, Abdul Hadi, Munir, and Jeniwaty Jody. "Shii Clerical Authority and Its Role in Iran's Political Landscape (1941-2024)." *Journal of Islamic Thought and Civilization* 15, no. 1 (2025): 113-123. [doi:10.32350/jitc.151.07]

ABSTRACT: This study explores the transformation of Shi'a clerical authority in Iran, examining how clerics have evolved from religious leaders to prominent political figures with enduring influence. By tracing the historical development of clerical authority from the occultation of the last Imam to the present, the research highlights the financial mechanisms that sustain the marja (leading cleric) in contrast to state-backed Sunni religious structures. Through qualitative analysis, such as historical context and case studies like the 2009 Iranian election and the Green Movement, the study reveals how clerics navigate political pressures, sometimes in tension with the regime. The findings indicate that while the Islamic Republic officially endorses clerical authority, the clerical elite--particularly in Qom--operates with considerable independence, bolstered by financial autonomy and skilled political communication. This research contributes to understanding the nuance between the Republic of Islam and the clerical establishment, suggesting that the economic and strategic positioning of Shi'a clerics ensures their lasting influence in Iranian religious and political spheres.

Mohomed, Carimo. ""The Days of God"- Muhammad Iqbal's Conception of Time and History." *Journal of Islamic Thought and Civilization* 7, no. 2 (2017): 1-17. [https://journals.umt.edu.pk/index.php/JITC/article/view/83]

ABSTRACT: Muhammad Iqbal (1877-1938) was a prolific writer who authored many works covering various fields and genres such aspoetry, philosophy, and mysticism. He expressed his ideas in many forms and this paper, using his works, especially The Reconstruction of Religious Thought in Islam, deals with the question of time and history in his thought, particularly how he distinguished 'the past' from 'the present' and 'the future,' and how he constructed their interrelationships.

Momen, Abdul, Mansoureh Ebrahimi, and Kamaruzaman Yusoff. "British Colonial Education in the Indian Subcontinent (1757-1858): Attitude of Muslims." *Journal of Islamic Thought and Civilization* 14, no. 1 (2024): 17-39. [doi:10.32350/jitc.141.02]

→ **See Abstract:** *Colonial Studies* **[Page 37]**

Mufid, Abdul. "Unification of Global Hijrah Calendar In Indonesia: An Effort To Preserve The Maqasid Sunnah of The Prophet (SAW)." *Journal of Islamic Thought and Civilization* 10, no. 2 (2020):. [doi:10.32350/jitc.102.02]

→ **See Abstract:** *Calendar Studies* **[Page 34]**

Munir, Muhammad Ahmad and Brian Wright. "The Fatwas of Abd al-Hayy of Farangi Mahall and the Formation of Sunni Identity in British India." *Journal of Islamic Thought and Civilization* 11, no. 2 (2021): 19-43. [https://journals.umt.edu.pk/index.php/JITC/article/view/1562]

→ **See Abstract:** *Anthropology* **[Page 12]**

Murtadho, Ali, Ali Murtadho, Lutfiyah, Hamidatun Nihayah, and Umi Masfiah. "From Labour- to Human-Oriented Views: Shifting Paradigm of Unemployment in al-Muqaddimah by Ibn Khaldun (1332-1405 AD)." *Journal of Islamic Thought and Civilization* 15, no. 1 (2025): 296-313. [doi:10.32350/jitc.151.17]

→ **See Abstract:** *Economics* **[Page 73]**

Mushtaq, Afia, Ramla Sadiq, and Farrukh Ijaz. "Religious Education: Analysis over the Years." *Journal of Islamic Thought and Civilization* 4, no. 2 (2014): 55-66. [https://journals.umt.edu.pk/index.php/JITC/article/view/58]

→ **See Abstract:** *Education* **[Page 83]**

Mussatayeva, Farida, Kuralay Yermagambetova, Saira Shamakhay, Zhazira Baisarina, and Tolganay Mustafina. "Possibilities of Legal Regulation of the Conservation of Sacred Places within the Cultural Landscape: The Case of the Republic of Kazakhstan." *Journal of Islamic Thought and Civilization* 14, no. 1 (2024): 92-103. [doi:10.32350/jitc.141.06]

→ **See Abstract:** *Cultural Studies* **[Page 55]**

Mustafa, Zainun, Azizan Baharuddin, and Shaikh Mohd Saifuddeen. "Islam, Science and Education: Delving into the Progress, Collaboration and Biases." *Journal of Islamic Thought and Civilization* 11, no. 2 (2021): 44-68. [https://journals.umt.edu.pk/index.php/JITC/article/view/1308]

→ **See Abstract:** *Education* **[Page 84]**

Mustapha, Ahmad Sharifuddin, Nur Zainatul Nadra Zainol, Che Adenan Mohammad, Mustapahayuddin Abdul Khalim, Nik Kamal Wan Muhammed, and Muhamad Syazwan Faid. "Al-Fatani's Perspectives on Islamic Family Law: Insights from Hidayah Al-Muta'allim Wa'Umdah Al-Muta'alim." *Journal of Islamic Thought and Civilization* 14, no. 1 (2024): 247-265. [doi:10.32350/jitc.141.15]

→ **See Abstract:** *Cultural Studies* **[Page 55]**

Nabi, Nasir. "Islamic Economic Thought in the Medieval." *Journal of Islamic Thought and Civilization* 3, no. 2 (2013): 21-33. [https://journals.umt.edu.pk/index.php/JITC/article/view/41]

→ **See Abstract:** *Economics* **[Page 73]**

Obalowu, Issah Abeebllahi and Adibah binti Abdul Rahim. "The Concept of Al-Hakimiyyah and its Divergence from the Concept of Sovereignty: An Analysis of Mawdudi's and Sayyid Qutb's Ideas." *Journal of Islamic Thought and Civilization* 11, no. 2 (2021): 87-103. [https://journals.umt.edu.pk/index.php/JITC/article/view/1348]

→ **See Abstract:** *Comparative Politics* **[Page 42]**

Omer, Spahic. "ISLAMIC ARCHITECTURE AND THE PROSPECT OF ITS REVIVAL TODAY." *Journal of Islamic Thought and Civilization* 1, no. 2 (2011): 103-121. [doi:10.32350/jitc.12.07]

→ **See Abstract:** *Architecture* **[Page 21]**

Racman, Sohayle M. Hadji Abdul, Hassan Shakeel Shah, and Mohammad Ayaz. "The Lanao Sultanate Today: Its Adat Laws and Islamic Law on Fornication with Special Reference to the Islamic Perspectives of al-Mawardi." *Journal of Islamic Thought and Civilization* 11, no. 1 (2021): 318-334. [https://journals.umt.edu.pk/index.php/JITC/article/view/1057]

→ **See Abstract:** *Anthropology* **[Page 13]**

Rahimi, Mehdi. "HISTORICIZING ISLAM: RE-THINKING TOLERANCE." *Journal of Islamic Thought and Civilization* 2, no. 1 (2012): 1-18. [https://journals.umt.edu.pk/index.php/JITC/article/view/23]

➔ **See Abstract:** *Cultural Studies* **[Page 55]**

Rahman, Amilah binti Awang Abd and Adibah binti Abdul Rahim. "Were the Early Firaq Extremists? Rethinking the History of Muslim Disagreement(s)." *Journal of Islamic Thought and Civilization* 10, no. 1 (2020): 46-65. [doi:10.32350/jitc.101.03]

ABSTRACT: Many writers have associated contemporary manifestations of extremism with early Islamic sects, which is argued against in this article. The study employs critical analysis of available sources and argues for additional scrutiny. Our position is supported by detailed scrutiny of early sectarian contributions to the development of Islamic thought. We discovered remarkable limitations in the tracing of the roots to the early firaq (sects) due to a strong reliance on secondary sources muddled in the complexities of dogmatic polemics. Nonetheless, relevant historiography improved our view of what actually happened when nascent Muslims confronted humorless political and social problems. Rather than producing extremist deviants, early Islamic thought was exceedingly dynamic and governed by a pressing need to defend sound Islamic principles. Early Muslims sought answers to perennial issues and did much to stimulate subsequent Muslim philosophy and thought. Indeed, any negative understanding of this early legacy undermines the dignity of that era and people.

Rao, Muhammad Atif, Mohd Roslan Mohd Nor, and Saqib Muhammad Khan. "Behavioural Revival of Arabs through Psychological Trait 'Shaping': An Analytical Discourse." *Journal of Islamic Thought and Civilization* 11, no. 2 (2021): 258-268. [https://journals.umt.edu.pk/index.php/JITC/article/view/738]

➔ **See Abstract:** *Anthropology* **[Page 14]**

Rasheed, Shahid and Humaira Ahmad. "Discourse on Nationalism: Political Ideologies of Two Muslim Intellectuals, Maulana Hussain Ahmad Madani and Allama Muhammad Iqbal." *Journal of Islamic Thought and Civilization* 9, no. 2 (2019): 127-147. [doi:10.32350/jitc.92.07]

ABSTRACT: The chief purpose of this paper is to understand and compare the political ideologies of two key thinkers and leaders of twentieth century Muslim India on the question of nationalism. These thinkers are Dr Muhammad Iqbal (1873-1938) and Maulana Hussain Ahmad Madani (1879-1957). Firstly, concept of nationalism has been explored in the political writings and statements of these thinkers. Secondly, debate between Muhammad Iqbal and Maulana Madani over their conceptions of "nation" has been discussed. Thirdly these theories of nationalism have been compared in the historical context as well as in the overall conceptual framework of these thinkers. Finally, the study has been concluded by discussing what the contemporary Muslim world can learn from the intellectual heritage of Iqbal and Maulana Madani.

Rasli, Amran, Salman Bashir Memon, Silvi Asna Prestianawati, and Imelda Hermilinda Abas. "Leadership Lessons from the Battle of Uhud." *Journal of Islamic Thought and Civilization* 14, no. 2 (2024): 355-369. [doi:10.32350/jitc.142.21]

ABSTRACT: The current study aimed to probe into leadership lessons from the battle of Uhud by discussing the said historical event followed by the presentation of lessons. The first lesson learned from the battle is the importance of reliable information. When an information is confirmed to be accurate, the top management may plan how to react accordingly before discussing and deliberating on other options with the subordinates. The second lesson learned is that even when the management has different opinions and plans from what the leader has proposed, they must agree on a specific plan accordingly. The third lesson taught by the battle is to be the first-mover advantage in management. A company may outperform its competitors by being the first to market in a new product category. The fourth lesson maximises the advantage of a small group and follows the instructions based on a carefully laid out plan. The fifth lesson uses spiritual motivation to bring a sense of purpose that mobilises human potential in obedience to God's guidance. The next lesson promotes important qualities of trustworthy followers, that is, obedience, courage, and jihadist mentality. The seventh lesson learned is the need to abide by the concept of "we hear and we obey" (sami'na wa ato'na) as a part of trust (amanah). The final lesson learned from the battle is that if one wants to engage in any endeavour, one must do so properly and leave everything to Allah (tawakkal ala Allah).

Razavi, Sayyed Kamal Keshiknevis, Abbas Ahmadvand, and Mina Moazzeni. "Alexandria, the Threshold of Egypt: A Comparative Study on Volney and Jabarti's Idea of Alexandria in the Late 18th Century." *Journal of Islamic Thought and Civilization* 12, no. 1 (2022): 68-80. [https://journals.umt.edu.pk/index.php/JITC/article/view/1865]

➔ **See Abstract:** *Cultural Studies* **[Page 55]**

Razzaq, Zain and Rab Nawaz. "Harmonizing the Qur'an and Modern Science: A Critical Study in the Context of the Indian Subcontinent." *Journal of Islamic Thought and Civilization* 15, no. 1 (2025): 352-366. [doi:10.32350/jitc.151.20]

ABSTRACT: This study aims to examine the various approaches taken by Muslim scholars of the Indian Subcontinent in response to modern science, particularly during the 19th and 20th centuries, when colonial epistemology profoundly influenced Muslim thought in the region. These approaches seek to address a common problem: resolving the perceived incompatibility between Islam and modern science. However, they offer distinct solutions in this regard. The first section provides a comprehensive overview of the methods adopted by proponents of these approaches, highlighting the strategies used to harmonize the Qur'an with modern science, the epistemological problems they identify and the theological solutions they offer. The second part presents a critical analysis of the attempts to harmonize the Qur'an and modern science from the perspective of those who completely reject both the modern and Islamic versions of science. This paper adopts a qualitative approach, employing historical and analytical research methods to trace the development of these debates. Primary sources have been given priority to capture the authentic voices of the scholars involved, while secondary sources, including contemporary academic research, have also been used where necessary to provide contextual and comparative analysis. The paper aims to contribute to a deeper understanding of the modern intellectual history of the Muslim world in response to modern science and to highlight the ongoing relevance of these debates in contemporary Islamic thought.

Rosli, Nurhidayu. "Transformation of Religious Institution in Turkey from the Ottoman Sheikh ul-Islam to the Modern Diyanet Institution." *Journal of Islamic Thought and Civilization* 12, no. 1 (2022): 1-16. [https://journals.umt.edu.pk/index.php/JITC/article/view/2140]

ABSTRACT: This paper offers a critical analysis of the body of offices responsible for the regulation of the public religious affairs in Turkey with a historical perspective from the Ottoman Empire to the current Republican period. The paper has a specific goal to explore how the public bodies regulating the religious life have played their role for the purpose of ensuring political and social control in the country by reviewing the religious institution during the Ottoman era and comparing within the Republican period under three different ruling ages: the Republican People's Party, the multi-party and the AK Party. A significant volume of research has been conducted on the various aspects of public religious offices; and have been reviewed for this purpose by using historical research design. The findings show that during the Ottoman Empire, the regulation of the spiritual life was marked by a strong influence of the Sheikh ul-Islam . However, this institution experienced a huge decline after the establishment of the Republic of Turkey when the new secular political system started to confiscate the powers of the Sheikh ul-Islam one by one to abolish it altogether eventually in 1924. Diyanet has been established in its place as a new religious institution to provide services for some spiritual practices with much-restricted powers and roles under the authority of a ministry. Diyanet came to this day without much change in its capabilities until the AK Party came into the government which intended to make it a more active and functional department as part of what is called its major political strategy of Islamization through democratization. It can be summed up that after almost two decades of its tenure, findings show that the AK Party has partially achieved its goal to introduce a major change in the character of Turkish secularism from the protection of people from religious authoritarianism to protection of religion from political authoritarianism compared with other previous political parties.Keywords: Diyanet in Turkey, Religion in the Ottomans, Islamization via democratization, AK party

Said, Al Muatasim and Saif Al Maawali. "A Multidisciplinary Approach to the Distinguishing Features Between Ibadis and Kharijites." *Journal of Islamic Thought and Civilization* 9, no. 2 (2019): 20-36. [doi:10.32350/jitc.92.02]

➔ **See Abstract:** *Anthropology* **[Page 15]**

Shaukat, Muhammad Awais and Humaira Ahmad. "A Historical Survey of Evolution in the Concept and Status of "Man" Greek to Modern Times." *Journal of Islamic Thought and Civilization* 10, no. 1 (2020): 235-254. [doi:10.32350/jitc.101.13]

➔ **See Abstract:** *Anthropology* **[Page 15]**

Shaukat, Muhammad Awais, Umbreen Samra, Javaria Hassan, Chafika Saadi, and Imran Hayat. "Morality from Classical Civilizations to Post-Modern Era: A Historical Account Through Islamic Lens." *Journal of Islamic Thought and Civilization* 14, no. 2 (2024): 321-335. [doi:10.32350/jitc.142.19]

➔ **See Abstract:** *Ethics* **[Page 97]**

Sheikh, Sajid Iqbal and Muhammad Tahir Mustafa. "Future of Islamic Civilization, Emerging Issues and New Hori-

zons: A Study of Malaysian Islamic Movements." *Journal of Islamic Thought and Civilization* 6, no. 2 (2016): 111-134. [https://journals.umt.edu.pk/index.php/JITC/article/view/77]

ABSTRACT: This paper investigates four dimensions of Islamic Movements in Malaysian context. The first one is about the impacts of Islamic Movements instigating the development of Islamic civilization in Malaysia. Second one deals with emerging issues and modern trends in their futuristic approach and strategy. Third one evaluates sanity and diversity in issues and conflicts both in local and global perspectives. Finally, it examines the Western response and transformational role of the external world. General elections 2013 in Malaysia has marked a huge sign on the future politics of the country. National Front (BN: Barisan Nasional) faced major setback of fifty years in the history of Malaysian politics, government was unable to amend the constitution due to the absence of two third majority in the parliament because opposition collation Pakatan Rakayat (PR) grown more than fifty percent votes and more seats in federal and state legislative assemblies. Islamic Party of Malaysia (PAS) is one of the major fragments of opposition alliance. Among other Islamic organizations of the country PAS has achieved better growth and proved itself a distinguished Muslim political power of the country. Political process seems to be a better and safe way to achieve their ultimate goal of Islamic Resurgence for prominent Islamic movements of the world including PAS. We observe lot of bindings, barriers and challenges for them in different countries like, Egypt, Algeria, and Tunisia etc. The paper analyses ideological commonalities of different Islamic Movements of the world and concludes that specific circumstances demand certain approaches and finds out that Islamic movements asserting on peaceful process to attain massive support andhandlings challenges both from world powers, Muslim secularists and radical youth groups.

Sherwani, Rummana Khan and Muhammad Asim. "Land Management in Early Islam." *Journal of Islamic Thought and Civilization* 5, no. 1 (2015): 56-67. [https://journals.umt.edu.pk/index.php/JITC/article/view/64]

➔ **See Abstract:** *Environmental Studies* **[Page 90]**

Siddiq, Mohammad Yusuf. "Epigraphy and Islamic history in South Asia." *Journal of Islamic Thought and Civilization* 2, no. 2 (2012): 1-34. [https://journals.umt.edu.pk/index.php/JITC/article/view/337]

➔ **See Abstract:** *Arabic Studies* **[Page 18]**

Siddique, Zahid. "Genealogy and Objectives of Economic Science." *Journal of Islamic Thought and Civilization* 1, no. 1 (2011): 25-39. [doi:10.32350/jitc.11.02]

➔ **See Abstract:** *Business Management* **[Page 33]**

Sofi, Mohammad Dawood. "KnowledgeToward Bridging Religious and Modern Sciences: Bediuzzaman Said Nursi's Approach." *Journal of Islamic Thought and Civilization* 3, no. 2 (2013): 12-20. [https://journals.umt.edu.pk/index.php/JITC/article/view/40]

ABSTRACT: In the recent past, the world has witnessed massive progress and development in the field of science. So many factors like technological know-how, new inventions and discoveries, enhancement of health and hygiene, globalization, and others govern the current trend. Bediuzzaman Said Nursi expressed that the current perioddominated by the scientific developmentsdemands to weld religious knowledge and the onebased on experimentsscientific knowledgetogether. Said Nursi endeavored vehemently to revitalize theprevailing system of education and the proposal of the universityMadresatu'z Zehra was a step towardthe accomplishment of the aforementioned dream. Nursi's own life as well as his writings (Risale-i-Nur)greatly contributed to the need and necessity of the integration of knowledge. In this context, the current study is a humble effort to present besides the concept of knowledge, an overview of Said Nursi's attempts and approach towards the integration of religious and scientific knowledge for the prosperity and all-round development of humanity. The study also highlights that these efforts, meant to revitalize the concept of knowledge in a broader sense, were aimed to solve religion-science controversy or religion science compatibility.

Soleh, Achmad Khudori. "Al-Ghazali's Concept of Happiness in The Alchemy of Happiness." *Journal of Islamic Thought and Civilization* 12, no. 2 (2022): 196-211. [https://journals.umt.edu.pk/index.php/JITC/article/view/2925]

ABSTRACT: Al-Ghazali's book entitled The Alchemy of Happiness describes happiness. It often becomes a reference of behavior of mysticism and psychology, especially Islamic psychology. However, there are no studies that specifically examine this book. This study analyzes al-Ghazali's concept of happiness in The Alchemy of Happiness. The research data sources consist of literature having The Alchemy of Happiness as their main references. The researcher uses the content analysis method to analyze the data. The research

results show that (1) Al-Ghazali's concept of happiness refers to the Qur'an, Hadiths, Islamic philosophy, Sufism teachings, and al-Farabi's leadership concept. (2) Al-Ghazali's principle of happiness is twofold: that happiness must be pursued and tiered. Al-Ghazali's concept of happiness consists of four aspects: appetence, reason, heart, and love for Allah. (3) Furthermore, the method of achieving happiness has three stages, (1) recognizing the nature and character of the self, (2) placing the heart as the leader of the self, and (3) contemplation of God. Al-Ghazali's concept of happiness has several advantages, namely use many Quarnic references; does not eliminate the potential for lust; and does not teach fatalism. In fact, he motivates people to pursue their happiness.Keywords: Al-Ghazali, Alchemy of Happiness, Concept of happiness, aspects of happiness, Methods of achieving happiness

Spahic, Omer. "Vincent le Blanc as the Second Non-Muslim in Makkah and Madinah." *Journal of Islamic Thought and Civilization* 11, no. 2 (2021): 269-289. [https://journals.umt.edu.pk/index.php/JITC/article/view/1698]

ABSTRACT: Societies and nations generally construct their worldviews and strive to realize their religious and political objectives in the light of these worldviews. Christians of Europe in the 16th and 17th centuries began to explore the world and discovered new continents. They disseminated their views related to the peoples of the world, especially the Muslims, through their travelogues and books. It is generally acknowledged that the books published from the national pedestal are always biased. Hence, the analysis of books that are politically and religiously oriented is a very important task. Keeping this purpose in view, this article discusses the case of Vincent le Blanc as the second European non-Muslim to visit Makkah and Madinah. It argues that, in reality, the man never did as he claimed. The visit was staged mainly for the interest of Christian anti-Islamic polemics. The justification of this contention is two-pronged. Le Blanc's fallacious, self-contradictory and irrational accounts of Makkah and Madinah, their holy mosques, and of hajj rituals are scrutinized. It is followed by bringing to fore his extensive plagiarism of the work of Ludovico di Varthema. The findings of this study suggest that the books written by tourists such as Le Blanc are characterised by biases and alienated approaches. Therefore, their propositional as well as linguistic material should always be viewed cautiously to safeguard against their misleading contents.Keywords: Vincent le Blanc, Makkah and Madinah, Ludovico di Varthema, Christian Anti-Islam Polemics

Susmihara, Syarifuddin, Abdul Rahim Karim, Muhammad Arif, and Amiruddin. "An-Nadzir Community of Gowa: Historical Traces and Resilience in Preserving Local Islamic Culture Amidst Modernity." *Journal of Islamic Thought and Civilization* 15, no. 2 (2025): 437-454. [doi:10.32350/jitc.152.24]

ABSTRACT: Living in a rapidly changing global society often poses uncertainty to communities. One of the common examples is the erosion of many socio-cultural values. However, this condition does not occur in the local Islamic community, An-Nadzir. Given this fact, the current study discussed the historical traces and defensive education strategies of this local Islamic community in Gowa Regency South Sulawesi. The study collected data from in-depth interviews with key figures in the An-Nadzir community, such as spiritual figures, school principals, community members, and the surrounding community. The results showed that the An-Nadzir community is a historical trace marking the relationship between universal and local Islamic values that form an identity with unique religious characteristics. They can build harmonious coexistence amidst differences. Despite living in the middle of the city with all the social changes, modernity, and digital disruption, the An-Nadzir community can survive and adapt by adhering to local wisdom and not abandoning their local Islamic identity. This resilience cannot be separated from the value education system that they instill both through formal (schools) and non-formal changes (mosques and households). Then, this system is passed down from generation to generation. This research made a significant contribution to the study of Islam in Indonesia. Moreover, it offered an alternative narrative about the diversity of Islamic expressions integrated with local culture, showing the dynamics between Islamic traditions and unique local contexts.

Tahir, Sobia. "Islam and Modernity---A Selective Influence of the Capitalistic Set-up." *Journal of Islamic Thought and Civilization* 1, no. 1 (2011): 55-70. [doi:10.32350/jitc.11.04]

➔ **See Abstract:** *Cultural Studies* **[Page 58]**

Tohis, Reza Adeputra. "Political Philosophy of Illumination: An Analysis of Political Dimensions in Suhrawardi's Thought." *Journal of Islamic Thought and Civilization* 12, no. 2 (2022): 151-163. [https://journals.umt.edu.pk/index.php/JITC/article/view/2595]

ABSTRACT: Suhrawardi is a renowned philosopher famous for his thoughts on the philosophy of Illumination. His thoughts are contained in his mangnum opus, The Wisdom of Al-Isryq (Hikmat Al-Isryq). This study aims to reveal the prominent aspect of various political dimensions in his work, whose primordial focus was on the aspects of the political system and the concept of power. The political system and the concept of

power were then characterized as a political philosophy of Illumination. For this reason, this study not only uses a qualitative method with factual historical study techniques regarding figures but also uses an analytical approach to the theory of sociology of knowledge by Peter L. Berger and Thomas Lucmann and the theory of socio-political philosophy of al-Farabi's emanation. The sociology of knowledge is used to analyze the social dimensions involved in the formation of Suhrawardi's thoughts. Meanwhile, the socio-political philosophy of emanation is used to characterize the system and the concept of political power contained in the Wisdom of al-Isryq. The study concludes that the political system contained in the Illumination philosophy is divine, theocratic, and based on the concept of power in the form of self-control.Keywords: Hikmat al-Isryq, Illumination Political Philosophy, Suhrawardi, Reality, Sociology of Knowledge

Tungatarov, Yerik and Rustem Zholdybalin. "From Valikhanov to Tokayev: Islam in the Kazakh Nation-Building Agenda." *Journal of Islamic Thought and Civilization* 15, no. 2 (2025): 19-35. [doi:10.32350/jitc.152.02]

ABSTRACT: Studies on the Kazakh state and nationhood usually overlook the complex role of Islam in the preservation of cultural identities and as a means of political control. This research aims to analyse the place of Islam in Kazakhstan's national discourse and its connection with nationalism, state-building, and identity formation. The paper examines how early Kazakh intellectuals, Soviet policymakers, and modern leaders have incorporated or excluded Islamic factors in shaping Kazakh identity and governance. The trajectory of Islam in Kazakhstan from the late 19th century up to the post-Soviet period is analyzed, with a focus on three distinct eras: The earliest knowledge of Kazakh intellectualism and Islam, Soviet suppression and accommodation of Islam, and the contemporary state-sponsored resurgence of religious observances. Drawing on archival research, literary analyses, and historical texts, it explores Islam's dual role as a cultural cornerstone and a political instrument. Key figures of the Kazakh national movement are analyzed for their nuanced relationships with Islam and its integration into Kazakh nationalism, emphasizing Islam's securitized yet symbolic position. By situating Islam within the broader discourse of Kazakh nationalism, this study contributes to understanding the interplay between religion, identity, and state-building. It highlights Islam's adaptability as a cultural and political resource in Kazakhstan, offering insights into the dynamics of secular governance and religious identity in a post-Soviet context.

Umair, Raja, Hafiz Sajid Iqbal Shaikh, and Faryal Umbreen. "Tunisian Political Climate from Aristocracy to Democracy and Presidential Coup: An Emerging Challenge to the Islamic Movements." *Journal of Islamic Thought and Civilization* 12, no. 2 (2022): 299-309. [https://journals.umt.edu.pk/index.php/JITC/article/view/2766]

ABSTRACT: The popular uprising brought forth change in Tunisian presidential palace during 2011 as it entered a state of liminality while becoming a consolidated democracy from authoritarianism. However, after a decade of democratic transition, only the democratic success story of the Arab Spring is in danger after the decree of Tunisian President. This article aims to highlight that by using Article 80 of the constitution, President has seized more power; and it narrates how it contradicts the constitution and negatively impact on political scenario. Furthermore, this study provides an analysis that how certain regional countries are trying to jeopardize the democratic system. Thus, the Islamic movement of Tunisia has been possessing a lion share on Country's political arena and is considered as the vanguard of Islamic identity and democratic process since 2011 revolution. Finally, it concludes that amid a lenient policy of Rashid Al-Ghannouchi, the founder of the Movement and speaker of the Parliament, towards Islamic doctrine in Tunisian political arena, coup from Tunisian president. Leadership of Al-Nahdah again playing a vital role to stable political climate through dialogue, but it seems that the situation is still in danger. In this article, the primary and secondary data has been analyzed by using Discourse analysis method with its approach of Critical Discourse Analysis (CDA).Keywords: Authoritarianism, Constitutional imploration, Democracy, Ennahda, islamic movement, Political crises, Presidential coup, Tunisia

Valter, Stephane. "Religious Conflicts, Political Fights: Turmoil in the Middle East, Pragmatism in Southeast Asia." *Journal of Islamic Thought and Civilization* 8, no. 1 (2018): 1-23. [https://journals.umt.edu.pk/index.php/JITC/article/view/89]

ABSTRACT: The actual turmoil in the Arab world is the consequence of acute political crises (which have sometimes deteriorated into dramatic and inextricable situations of war). Among all the reasons of these crises (in Syria, Iraq, Yemen, Tunisia, Egypt, Libya, etc.), the religious factor looks important. Contrarily, in Southeast Asia, political disagreements have been generally solved through negotiations and agreements (even if authoritarianism prevails in many cases), i.e. through pragmatism and away from sectarian divisions (withsome exceptions like the Rohingas tragedy in Burma). Although the picture is not clearcut, the comparison between these two cultural zones (with a focus on the Arab world) is interesting in trying to assess the role of religion (here: Islam) in politics. This paper will deal with the whole Arab world, compared

to Southeast Asia when deemed relevant. The analysis will endeavour to connect religious-cultural dynamics to social-politicalphenomena from an original theoretical angle: the perusal of the eventual link between (Arab) Islam and violence. Such issues as traditions, sectarianism, social homogeneity, external factors, etc., need to be analysed since they may push towards smooth political transitions or, on the contrary, violence and chaos, depending on circumstances. And when societal attitudes vis-a-vis the global system are characterized by fear (because ofreligious-moral-cultural apprehensions), popular contestation may lean more easily towards intolerant inward-looking attitudes, with the result that socio-political claims degenerate swiftly into religion-driven strife.

Yari, Siavash. "Khwarazmshahids Policy against Caliph Al-Nasser Strategy to Regain Political Power of the Caliphate and Its Consequences in Iran." *Journal of Islamic Thought and Civilization* 12, no. 1 (2022): 129-139. [https://journals.umt.edu.pk/index.php/JITC/article/view/2364]

ABSTRACT: With the establishment of the Caliphate foundation, Iranians disappointed with accessing their own political aims through cooperating with the Caliphate, gradually started to reconstruct their kingdom regime and began a competition that somehow had a tough hostility towards Abbasids. In such a situation, the Abbasids, especially the Caliph al-Nasser, followed the process of recovering the Caliphate political hegemony, while and the Khwarizmi's, in parallel, were planning a rigid dominance on Islamic world's eastern regions including Baghdad, the capital of the Caliphate, to restrict its power in religious affairs. But after several battles between the armies of both sides, Sultan Muhammad Khwarazmshah failed finally. This article attempts to recognize and analyze the motives and causes of the contrast that existed between these two power centers and their subsequent political and military consequences.Keywords: Abbasid Caliphate, Al-Nasser Ledin-Allah, Khwarazmshah, Sultan Muhammad, the Ismailia.

Yusuf, Jibrail Bin and Hassan Shakeel Shah. "Eternity of the Word of God: Exploring a Common Theme in Judeo-Christian and Muslim Theological Discourse." *Journal of Islamic Thought and Civilization* 13, no. 2 (2023): 335-353. [doi:10.32350/jitc.132.22]

➔ **See Abstract:** *Comparative Religion* **[Page 46]**

Yusupova, Mavlyuda. "Islamic architecture of Uzbekistan: Development and features." *Journal of Islamic Thought and Civilization* 2, no. 2 (2012): 51-63. [https://journals.umt.edu.pk/index.php/JITC/article/view/335]

➔ **See Abstract:** *Architecture* **[Page 22]**

Zaman, Athar and Mujeeb Ahmad. "Reevaluating the Religio-Political Policies of Aurangzeb Alamgir: A Critical Insight from Indian Historians." *Journal of Islamic Thought and Civilization* 13, no. 2 (2023): 120-133. [https://journals.umt.edu.pk/index.php/JITC/article/view/4635]

ABSTRACT: Mughal Emperor Aurangzeb Alamgir ruled the Indian Sub-Continent for the best part of five decades. The Mughal Empire flourished under his rule, particularly in the spheres of economy, administration and territorial extension, by maintaining exemplary religio-political harmony, unmatched political stability, and cultural development. He was a devout Sunni Muslim and a disciple of the Naqshbandi order. With such an affiliation, he sought to rule his Empire In accordance with the injunctions of Islam. Resultantly, the Hindus felt deprived of the religious freedom which they had enjoyed during the reigns of his predecessors Akbar (r.1556-1605), Jahangir (r.1605-28), and Shah Jahan (r. 1628-58). After the demise of Alamgir in 1707, the Mughal Empire started declining gradually. Many Indian historians have criticized the policies of Alamgir and attributed them as the primary cause of the gradual disintegration of Mughal rule. This research focuses on three major policies of Aurangzeb, namely, temple destruction, re-imposition of jizya, and dismissal of Hindus from the state services. After content analysis of selected Indian historians who mainly focused on the religious outlook of Aurangzeb, this research has made an attempt to counterbalance the allegations leveled against him by Indian historians. Aurangzeb had nothing to do with his non-Muslim subjects concerning his religious zeal but merely pretended to rule the state administration with the injunctions of Islam, aiming to draw military support from the orthodox Muslims against the Shias and the Marathas with the Deccan. He did not deprive them of state services or religious freedom because of his Islamic approach to governance. . His religious policies are not responsible for the gradual decline of the Mughal Empire. He was not as much of a religious bigot as depicted by the Indian historians.

Zartman, Jonathan. "Using Historical Islamic Sources to Promote Ethical Character." *Journal of Islamic Thought and Civilization* 8, no. 2 (2018): 1-17. [https://journals.umt.edu.pk/index.php/JITC/article/view/102]

ABSTRACT: This article provides a survey of the development of Islamic ethical literature. It argues that this

literature promotes not only submission to Allah Almighty and the divine law, it also portrays ethics as a path that offers a peaceful inner life and elicits cooperative behavior from others. This article surveys the most significant literary forms currently available in Persian and English from the first six centuries of Islamic civilization produced in West, South and Central Asia that provide appealing sources of ethics.1 It demonstrates that the variations in style and format of this literature derives from the efforts of Muslim poets, viziers, teachers and scholars to overcome the political difficulties in challenging corruption, tyranny and oppression. It argues that this literature offers an antidote to antagonistic Western stereotypes of Islam and also provides inspiration to teachers, parents and active citizens throughout the world. This article is divided into three sections. The first section summarizes five reasons to study Islamic ethics, the second section goes on to define the term Islamic ethics and the third section explains the historical development of both Arabic and Persian as modern languages which were used to promote ethics. This background allows for the discussion in the body of the paper extolling the character and benefits of eight forms of literature taken in the historical sequence of their appearance. It concludes that this literature is of great value for people around the world; the more the non-Muslims learn of this literature, the more highly they will appreciate their Muslim neighbors for their ethical ideals and human values.

Zatari, Fadi. "Classical Islamic Political Thought: A Perspective on Al-Adab As-Sultaniyya (Review)." *Journal of Islamic Thought and Civilization* 12, no. 1 (2022): 201-207. [https://journals.umt.edu.pk/index.php/JITC/article/view/2372]

ABSTRACT: From the raw egalitarian Quranic narratives on the idea of justice to the varied aspects of the prophetic idea of the polis, the genre of political thought has emerged as an extension of the larger epistemic worldview of Islam. The relationship between the ruler and the ruled has remained, for long, a part of a larger political project of Muslim imagination a nd a theoretical framework for political thinking. Yet, sub-genres like al-Adab As-Sultaniyya (literature of Sultanic ethics) and other concepts such as Hisba have not been generally well served by scholarship except within rather narrow constraints of the political history insofar as only a small number of individual thinkers have been the focus of particular interest. Basic research and monographic studies in the field of al-Adab As-Sultaniyya have generally been rather sparse. Consequently, systematic and synthetic studies - as opposed to summary statements - have been few and far between. This review article is part of the researcher's larger project to excavate a few works in the genre of al-Adab As-Sultaniyya and investigate the development of this field in the classical period.Classical Islamic political thought was not an independent field of study, and its contributions can be found in different types of writing that span three disciplines with distinct methods, aims, orientations and conclusions. These disciplines are: fiqh, such as al-Ahkam As-Sultaniyya w'al-Wilayat al-Diniyya by al-Mawardi; Islamic philosophy such as al-Madina al-Fadila by al-Farabi; and al-Adab As-Sultaniyya (the main focus of this article). For instance, unlike al-Ahkam As-Sultaniyya books, al-Adab As-Sultaniyya does not deal with fiqh and legal issues related to the legitimacy of authority i.e., when a sultan should be removed from his position, and how he can be appointed. And unlike the philosophy concentration on the city like in al-Madina al-Fadila

Zatari, Fadi. "Religion as a Pillar for Establishing a Civilization: Al-Mawardi's Perspective." *Journal of Islamic Thought and Civilization* 11, no. 1 (2021): 240-257. [https://journals.umt.edu.pk/index.php/JITC/article/view/1169]

ABSTRACT: This study examines religion in terms of establishing and maintaining a civilization based on Abu al-Hasan al-Mawardi's (d. 1058) contribution, "Kitab adab al-dunya wa-al-din." In this paper, the central argument is that religion is a pillar for establishing and maintaining civilization. There are no possibilities for a civilization to be constituted and maintained without a central role for religion. I will elaborate on the meaning of religion from al-Mawardi's perspective and its role in constructing a civilization. This paper considers several religious notions and concepts proposed by al-Mawardi for this purpose. For instance, 'al-Targhib wa al-Tarhib' (persuasion and intimidation) and al-ulfah (social affinity) indicate how religion can affect individual behaviors and actions and helps create and maintain civilization. As a methodology, this paper analyses al-Mawardi's contribution and compares it with significant contributions to civilization Studies. It concludes that a profound understanding of religion's role in any civilization gives a proper direction for understanding civilization and how religion can enhance and improve people's behavior and manners, which reflects positively on religion's role in establishing and preserving a civilization. Keywords: Religion, Civilization, Islamic civilization, Abu al-Hasan al-Mawardi

Zikwan and Edi Kurniawan. "Revisiting Zheng He's Image in Malay-Muslim Civilization: Political Challenges and Religio-Cultural Opportunities in Southeast Asia." *Journal of Islamic Thought and Civilization* 15, no. 2 (2025): 96-116. [doi:10.32350/jitc.152.06]

ABSTRACT: In recent decades, the Chinese government has increasingly promoted Admiral Zheng He -

known in Southeast Asia as Cheng Ho - as a symbol of peaceful diplomacy and intercultural harmony, embedding this image within its broader soft power strategy in the Muslim world. However, this diplomatic initiative intersects with complex regional realities in Southeast Asia, where religious identity, historical memory, and cultural sovereignty are deeply rooted. This article revisits Zheng He's image within the context of Malay-Muslim civilization, with particular attention to Indonesia and Malaysia, highlighting its relevance to contemporary political and religio-cultural dynamics. Adopting a multidisciplinary approach that integrates historical analysis, civilizational studies, and regional geopolitics, the article explores how Zheng He's legacy is perceived, reinterpreted, and contested among Malay-Muslim communities. The findings reveal a dual dynamic: on the one hand, Zheng He's legacy offers opportunities to strengthen cultural diplomacy, economic collaboration, and interfaith dialogue in Southeast Asia; on the other hand, it presents challenges related to local political sensitivities, religious identity, and historical contestation. While Zheng He provides a shared historical reference point fostering inter-civilizational dialogue and religious tolerance, his symbolic usage also raises critical questions about political motives, cultural authenticity, and historical appropriation. Ultimately, this article contributes to a more critical understanding of how historical figures are mobilized within modern geopolitical narratives and their implications for identity politics in Muslim-majority regions of Southeast Asia. More broadly, the article offers insights for Chinese policymakers and states engaged in diplomacy with China.

History of Christian-Muslim Relations (1 papers)

RELATED SUBJECTS: *Theology, Religious Studies, Islamic History, Interfaith Dialogue*

Ali, Farman. "Christian-Muslim Relations in the Second Half of 19th Century India in View of Syed Nasir-ul-Din Muhammad Abulmansur Dehlvi (d. 1903)." *Journal of Islamic Thought and Civilization* 13, no. 2 (2023): 152-163. [doi:10.32350/jitc.132.10]

ABSTRACT: The current study examined the nature of Christian-Muslim relationships in 19th-century India. It is argued that their relationships were largely shaped in the context of the polemical debates that were developed to defend the teachings and tenets of their respective religions. Syed Nasir-ul-Din Muhammad Abulmansur Dehlvi (d. 1903) was a polemical Muslim writer who wrote approximately 25 books in the refutation of Christianity. He also defended the religion of Islam; however, his work remains in oblivion. The primary objective of the current research was to analyse Dehlvi's major works dedicated to refute Christianity and to assess their significance. This research holds importance under two key reasons. Firstly, it sheds light on the nature of Christian-Muslim relationships during the 19th century and secondly, it highlights the significance of Muslim writings about other religions, particularly Christianity, in the modern world. The research concluded that while the polemical technique, due to its confrontational aspect, may no longer be the primary method of religious studies. The texts, however, generated through this approach can still be significant resources for students and academics since they offer opportunities for critical thinking, historical investigation, and a better understanding of intricate relationships that exist between religious traditions. Therefore, polemical writings play a significant role in advancing the academic knowledge in the field of religious studies.

History of Education (1 papers)

RELATED SUBJECTS: *Islamic Education, Educational Reform, Indonesia, Pesantren Studies*

Ali, Mohamad, Muhamad Subhi Apriantoro, Ibnu Abdillah Hammam Fauzi, and R. Alpha Amirrachman. "Institutionalization and Renewal of Traditional Islamic Education in Surakarta, Indonesia (1905-1942)." *Journal of Islamic Thought and Civilization* 15, no. 2 (2025): 327-347. [doi:10.32350/jitc.152.18]

➔ **See Abstract:** *Educational Reform* **[Page 87]**

History of Ideas (1 papers)

RELATED SUBJECTS: *Islamic Studies, Philosophy, Theology, Comparative Religion*

Hesova, Zora. "SCHELER AND GHAZALI: EXPLORATIONS OF THE FINALITY OF KNOWLEDGE BETWEEN EAST AND WEST." *Journal of Islamic Thought and Civilization* 1, no. 2 (2011): 89-102. [doi:10.32350/jitc.12.06]

➔ **See Abstract:** *Comparative Religion* **[Page 44]**

History of Science (2 papers)

RELATED SUBJECTS: *Theology, Religious Studies, Astrophysics, Cosmology, Education*

Basit, Qari Abdul, Hafiz Abdul Rashid, Awais Bin Zahid, and Muhammad Ayub. "The Creation of Moon: Comparative Analysis between Modern Sciences and Religious Studies." *Journal of Islamic Thought and Civilization* 11, no. 2 (2021): 327-343. [https://journals.umt.edu.pk/index.php/JITC/article/view/1549]

➔ **See Abstract:** *Astrophysics* **[Page 25]**

Herlina, N. Hani, Nurjanah, and Lilis Nurteti. "Academic Freedom in the Islamic Medieval Era: What Values Can Be Learned?." *Journal of Islamic Thought and Civilization* 15, no. 2 (2025): 175-191. [doi:10.32350/jitc.152.10]

➔ **See Abstract:** *Academic Freedom* **[Page 1]**

Hollywood (1 papers)

RELATED SUBJECTS: *Cultural Studies, Gender Studies, Film Studies, Muslim Women*

Ahmadi, Anas. "New Aesthetics: Narrating Muslim Female Heroes in Hollywood Films." *Journal of Islamic Thought and Civilization* 15, no. 2 (2025): 216-235. [doi:10.32350/jitc.152.12]

➔ **See Abstract:** *Cultural Studies* **[Page 50]**

Human Resources (1 papers)

RELATED SUBJECTS: *Islamic Studies, Management Studies, Business Administration, Organizational Behavior*

Hayat, Amir and Muhammad Atif Aslam Rao. "An Analytical Discourse on Islamic Precept of Ihsan and Labour Productivity." *Journal of Islamic Thought and Civilization* 10, no. 1 (2020): 136-155. [doi:10.32350/jitc.101.07]

➔ **See Abstract:** *Business Administration* **[Page 32]**

Human Rights (13 papers)

RELATED SUBJECTS: *Islamic Studies, Sociology, Law, Political Science, Shari'ah*

Afzal, Muhammad and Muhammad Khubaib. "Flexibility in the Implementation of Islamic Criminal Law in Modern Islamic Society in the Light of Qur'an and Sunnah." *Journal of Islamic Thought and Civilization* 11, no. 1 (2021): 396-410. [https://journals.umt.edu.pk/index.php/JITC/article/view/745]

➔ **See Abstract:** *Criminology* **[Page 48]**

Chattha, Asma Nasar. "Perspective of the Islamic Law of War on the Armed Non-state Actors' Militancy." *Journal of Islamic Thought and Civilization* 11, no. 2 (2021): 344-360. [https://journals.umt.edu.pk/index.php/JITC/article/view/882]

ABSTRACT: The Islamic law of war and International Humanitarian law (IHL), both aim at preserving the human dignity of combatants and non-combatants by defining the parameters for the belligerent parties in the conduct of war. Armed non-state actors involved in conflict in recent years, however, negate this very principle of avoiding unnecessary suffering by targeting civilians and the most vulnerable segments of the society. Armed groups with Islamic inclination, at the same time attempt at gaining legitimacy using distorted religious interpretations. Yet practically their modus operandi is violating Islamic law of armed conflict creating a paradoxical situation. In order to examine concept of armed non-state actors in Islamic law on armed conflict and their conflicting attributes Al-Shaybani's Al-Siyar Al-Kabir is discussed in detail. It provides guidance and rules addressing both internal and international matters on a similar pattern as in international law. Furthermore, challenges arisen from the activities of armed groups having Islamic affiliation and their possible solutions are also discussed. One plausible remedy for the puzzling standing of armed groups in non-international conflicts is to include them in interpretation and operationalization of laws governing their conduct in war. Islamic law of armed conflict can play a crucial role in bridging to gap between non-state actors claiming Islamic affiliation and international community.Keywords: Humanitarian rights, armed non-state actors, armed conflict, International Humanitarian Law, Islamic Law of armed conflicts.

Majeed, Asma. "Problems and Possibilities in Reconciling Islam and Gender Equality Policies in Pakistan." *Journal of Islamic Thought and Civilization* 8, no. 1 (2018): 93-104. [https://journals.umt.edu.pk/index.php/JITC/article/view/95]

ABSTRACT: The research focuses on the compatibility issues between the notion of 'gender equality' and the 'religion Islam.' This article investigates, if any, gender policy (s) build around the conciliation developed in the contemporary social scenario of Pakistan. This paper is qualitative in nature and involves textual analysis

of policy documents and written teachings of religious scholars. In-depth interviews were conducted by using interview guide from five religious scholars. These scholars belonged to Hanafi, Ahl-Hadith and Brelvi schools of thought. For this purpose, UDHR (Universal Declaration of Human Rights) and CEDAW (Convention on the Elimination of All Forms of Discrimination against Women) were translated into Urdu language for clear understanding about the background and context of the state policies. All the interviews were scripted. Interview data was coded into different inductive themes. Complete draft of the study was shared with the scholars interviewed during the study to maintain ethical standards. Analysis of the interviews conducted revealed that gender equality policies in the Republic of Pakistan are intrinsically incompatible to the teachings and spirit of Islam, hence, few epistemic and practical possibilities exist to reconcile them. Suggestions of religious scholars are corroborated by the long traditions of Islamic history, but such suggestions are condemned and challenged by feminist groups in public offices. In the same vein, feminist ideals have no authenticity among religious scholars.

Mehmood, Farhana, Manahil Yaqoob, and Nasira Mehmood. "An Anthropological Perspective of Female share in Inheritance: An Appraisal of Gender Gap between Islamic Law and Practice." *Journal of Islamic Thought and Civilization* 12, no. 1 (2022): 154-165. [doi:10.32350/jitc.121.11]

➔ **See Abstract:** *Anthropology* **[Page 12]**

Munir, Mohsina and Tahira Abdul Quddus. "Provision of Nafqah Right to Child: The Islamic Wisdom and Implementation in Pakistan." *Journal of Islamic Thought and Civilization* 8, no. 1 (2018): 167-177. [https://journals.umt.edu.pk/index.php/JITC/article/view/99]

➔ **See Abstract:** *Family Studies* **[Page 100]**

Naseem, Muhammad Yaseen and Samraiz Hafeez. "A Legitimate Response of Muslims towards Islamophobia." *Journal of Islamic Thought and Civilization* 7, no. 1 (2017): 31-52. [https://journals.umt.edu.pk/index.php/JITC/article/view/80]

ABSTRACT: The Organization of Islamic Cooperation is a vocal inter-governmental organization of Muslim member states. It sets its own policy agenda and it established an Islamophobia Observatory in 2007 in its Directorate of Cultural, Social, and Family Affairs. The observatory works in the constituency of Cultural Affairs Department. Itmonitors and publishes the magnitude and state of Islamophobia observed across the world. Since 2007, it has published several observatory reports, monthly bulletins, and research articles in OIC journals on key incidents of discrimination, hate crimes, and stigmatization of Muslims as intolerant, radicals, violent, and terrorists across the world, particularly in the three continents of Europe, North America, and Australia. This research paper is based on the content analysis of the annual reports of Islamophobia Observatory, which has been exercised independently to observe the role of OIC to address Islamophobia as a legitimate response of the Muslim world. This study highlights the fact that Islamophobia Observatory has presented its everyobservatory report to the Islamic Conference of Foreign Ministers (ICFM) of OIC member states, which has responded to the issue at various levels. OIC is also addressing this issue at global level. Therefore, OIC has been successful in making Islamophobia a part of international discourse of human rights. Now, it is known as a social evil and its stakeholders have started mitigating it through proper institutional coordination at all levels.

Nisar, Amina and Rafidah binti Mohamad Cusairi. "Islamic Inheritance Rights for Women in Pakistan: Exploring Legal Safeguards and Social Challenges." *Journal of Islamic Thought and Civilization* 15, no. 1 (2025): 146-165. [doi:10.32350/jitc.151.09]

➔ **See Abstract:** *Gender Studies* **[Page 106]**

Oba, Abdulmumini A.. "Human rights and beyond: Some conceptual differences between Islamic and Western perspectives of human rights." *Journal of Islamic Thought and Civilization* 2, no. 2 (2012): 35-50. [https://journals.umt.edu.pk/index.php/JITC/article/view/336]

ABSTRACT: The world is pluralistic in many ways. It consists of peoples of diverse racial, ethnic, religious, and cultural backgrounds. Several distinct civilizations have emerged from these diverse peoples. The major civilizations in thecontemporary world include Western, Asian, African and Islamic civilizations. With these different civilizations come different ideologies, value systems and worldviews. Although Western civilization has become dominant in the world, Islamic civilization is its major rival. Some have argued that given the fundamental differences between Western and Islamic civilizations, a clash of civilizations is inevitable. This has become apparent particularly in the area of human rights. The international human rights law that emerged in the middle of the last century is dominated by Western thought and historical experience. These

human rights lay claim to universality whereas there areconceptual and normative differences between Islamic and Western perspectives of human rights. This paper examines some of the fundamental differences in the concepts and terminologies used in the human rights discourse in Islamic and Western traditions. It also examines the ideological differences affecting their thinking on human rights, and the differences in conceptualizations and methods of enforcing human rights. This paper argues that the values embodied in the Western conception of human rights are not necessarily superior to those of Islam. On the contrary, some are patently inferior. Universal human rights across both civilizations can only emerge in the context of a genuine crosscultural dialogue when the West changes its perceived positional superiority and accepts Islamic civilization as an equal partner in the quest for the protection of the dignity and welfare of humankind.

Saeed, Riaz Ahmad. "Exploration of Freedom of Expression in Islam and West: Its Relation with Blasphemy and Religious Defamation." *Journal of Islamic Thought and Civilization* 6, no. 1 (2016): 17-36. [https://journals.umt.edu.pk/index.php/JITC/article/view/66]

➔ **See Abstract:** *Freedom of Expression* **[Page 104]**

Sofi, Sartaj Ahmad. "A Comparative Study of Human Rights in Islam and Universal Declaration of Human Rights." *Journal of Islamic Thought and Civilization* 6, no. 1 (2016): 37-46. [https://journals.umt.edu.pk/index.php/JITC/article/view/67]

ABSTRACT: The present paper examines Human Rights in the light of western and Islamic thought. Western concepts; particularly the Universal Declaration of Human Rights, is analyzed in comparison with Islamic perspective. It is done by examining the historical documents of west and religious scriptures of Islam. The aim of the paper isto highlight the relevance and importance of human rights in the contemporary global society

Taqiyuddin, Hafidz, Mus'idul Millah, and Hikmatul Luthfi. "Instruments of Property Ownership in Islam: The Study of Inheritance Law." *Journal of Islamic Thought and Civilization* 13, no. 1 (2023): 157-171. [doi:10.32350/jitc.131.11]

ABSTRACT: The current study investigated the role of Islamic inheritance law as a means to ensure the right to property ownership. The "humans and property" theme has garnered widespread interest among scholars and public. Discourse on this topic may be highlighted from economic and legal aspects. Humans, as living beings, cannot be separated from material needs, such as property. In Islam, property is considered one of the trusts granted to human beings as owners in a majazi sense. Therefore, this study explored the issue of property ownership that originates from inheritance regulated by Islamic law. According to Abu Zahrah, ownership by inheritance is part of special ownership. In order to elaborate this subject, library research method was used along with the analysis of literature based on madhhab doctrines. The study concluded that inheritance is one way of ownership of property through a change of ownership based on ijbari (God's provisions). Inheritance is a means of acquiring property, where ownership rights are transferred from a deceased person to his/her living relatives. The transfer of ownership is based on the ijbari principle (Allah's decree), rendering inheritance an instrument of property ownership that cannot be endeavored (ikhtiyari) and determined by human beings. Furthermore, Islamic inheritance law encompasses the principles of bilateral and balanced justice which distinguishes the concept from other legal systems.

Tariq, Muhammad and Zafar Iqbal. "Neo-Islamophobia: A New Western Social Order." *Journal of Islamic Thought and Civilization* 13, no. 1 (2023): 133-156. [doi:10.32350/jitc.131.10]

ABSTRACT: Traditionally, the term Islamophobia refers to prejudice, racism, and/or securitization which implies that this phenomenon operates at cognitive, cultural, or structural levels. The current researchers anticipate that the term now represents an Islamophobic social order in the West where hatred for Islam and everything related to it appears to be the collective behaviour of the society. This points to a new social reality that goes beyond the psychological problem, now referred to as Islamophobia. Therefore, the researchers have added the prefix "neo" to this term in order to account for Islamophobia's psychosocial nature which manifests itself in discourses and practices. The purpose of this research is to study Islamophobic discourses in the media of two Western societies in order to better understand the nature of Islamophobia in each: the United Kingdom (UK) and the United States (USA). It studies leading articles (that is, 446 in toto) from The Independent and The Washington Post between November 2016 and December 2017, using DHA's analytical framework. This study concludes that traditional "Islamophobia" dominates in the UK context, where Islam is perceived as a threat to Europe's symbolic identity and "Neo-Islamophobia" in the US context, where Islam is seen as a threat to the socio-political order. It also proposes a cyclical process

of neo-Islamophobia, beginning with problematizing Islam, and progressing to "otherizing," racializing, and finally securitizing Muslims. The researchers, however, recommend similar studies in other contexts too.

Tasrif, Muh.. "Upholding Faith and Religious Freedom: An Interpretation of the Qur'anic Story of Young Cave Dwellers as a Religious Minority." *Journal of Islamic Thought and Civilization* 14, no. 1 (2024): 175-190. [doi:10.32350/jitc.141.11]

ABSTRACT: The study of religious freedom for minorities has various aspects, such as legal, human rights, sociological, cultural, and religious aspects. Unfortunately, efforts to find solutions to protect religious freedom for minority groups have not made adequate use of the religious perspective, particularly Islamic. This research paper aims to fill the gap by analyzing and interpreting the active efforts of young cave dwellers described in the Qur'an as a minority group. For this purpose, it used the qualitative descriptive approach based on the thematic interpretation of the Qur'an. The study covered the story of young cave dwellers as narrated in the Qur'an in al-Kahf 18:9-26. The story was analyzed in terms of its narrative context, storyline, similarities with other similar stories, and other crucial aspects. It was found that young cave dwellers actively fought for religious freedom by combining firmness in faith and positive adaptation in interacting with the society. The story teaches us that religious freedom depends not only on the willingness of the majority group and the state but also on the proactive efforts of the minority group in behaving and acting on the diversity of religious views that surround them. For this reason, this paper contributes to provide conceptual solutions to the struggle of minority groups to fight for religious freedom amid religious diversity and views of life.

Humanities (2 papers)

RELATED SUBJECTS: *Islamic Studies, Philosophy, Sociology, Epistemology, Law*

Amin, Muhammad. "RECONSTRUCTION OF HUMANITIES IN ISLAMIC PERSPECTIVE: A CASE STUDY OF PAKISTAN." *Journal of Islamic Thought and Civilization* 2, no. 1 (2012): 37-55. [https://journals.umt.edu.pk/index.php/JITC/article/view/25]

➔ **See Abstract:** *Epistemology* **[Page 91]**

Saeed, Riaz Ahmad and Hafiz Muhammad Naeem. "Freedom of Expression and Speech: An Exploration of Wahiduddin Khan's Views and Approach." *Journal of Islamic Thought and Civilization* 10, no. 2 (2020):. [doi:10.32350/jitc.102.09]

ABSTRACT: In Islam, freedom of expression has a significant value and it is considered a basic human right and obligatory duty of Muslim believers. Therefore, Islam commands all Muslim men and women, rulers and public, inferior and superior to establish and maintain it properly keeping in view certain parameters and boundaries within which it must be practiced. With the rise of the new waves of freedom of expression in the western world, a number of Muslim scholars have attempted to reinterpret these parameters in order to offer a better understanding of the said issue. Employing qualitative research methodology, we analyzed the views of Mawlana Wahiduddin Khan published in his books, papers, interviews and blogs. Providing a critical analysis of the writings of a well-known Islamic scholar, this paper is an attempt to understand his approach towards the subject matter at hand. This study concludes that he evaluated critically the concepts of traditional Islamic scholars and their vantage points towards liberty and freedom of expression and he is more or less near to the western approach towards freedom of expression. One may examine that there are some remarks of Khan contradictory to that of his other views concerning liberty. This study also recommends that we need a deep analysis of his views to understand his opinions regarding freedom of speech and thought.

Hydrology (1 papers)

RELATED SUBJECTS: *Islamic Studies, Geography, Environmental Science, Disaster Management*

Safiai, Mohd Hafiz, Izzat Muazam Mustafa Kamal, Mohd Izhar Ariff Mohd Kashim, Md Yazid Ahmad, Ezad Azraai Jamsari, Mohamad Zulfazdlee Abul Hassan Ashari, Anwar Muttaqin, and Ibnor Azli Ibrahim. "Exploring Flood Dynamics: Integrating Environmental, Social, Astronomical and Islamic Perspectives." *Journal of Islamic Thought and Civilization* 15, no. 2 (2025): 236-252. [doi:10.32350/jitc.152.13]

➔ **See Abstract:** *Disaster Management* **[Page 65]**

I

Immigration Studies (1 papers)

RELATED SUBJECTS: *Islamic Studies, Political Science, Sociology, European Studies*

Apipudin and Alwi Alatas. "Origin of Islamophobia in Europe: A Case Study of Hungary." *Journal of Islamic Thought and Civilization* 14, no. 1 (2024): 104-120. [doi:10.32350/jitc.141.07]

→ **See Abstract:** *European Studies* **[Page 98]**

Indian Studies (1 papers)

RELATED SUBJECTS: *Islamic Studies, History, Religious Studies, Biography*

Bhat, Samee-Ullah. "Life and Works of Abul Hasan `Ali Nadwi (RA): An Analytical Study." *Journal of Islamic Thought and Civilization* 6, no. 1 (2016): 47-60. [https://journals.umt.edu.pk/index.php/JITC/article/view/68]

→ **See Abstract:** *Biography* **[Page 29]**

Indonesia (5 papers)

RELATED SUBJECTS: *Islamic Education, History of Education, Educational Reform, Pesantren Studies, Sociology*

Ali, Mohamad, Muhamad Subhi Apriantoro, Ibnu Abdillah Hammam Fauzi, and R. Alpha Amirrachman. "Institutionalization and Renewal of Traditional Islamic Education in Surakarta, Indonesia (1905-1942)." *Journal of Islamic Thought and Civilization* 15, no. 2 (2025): 327-347. [doi:10.32350/jitc.152.18]

→ **See Abstract:** *Educational Reform* **[Page 87]**

Aziz, Arfan, DI Ansusa Putra, and Muhammad Rafii. "Seizing Ahlussunah wal Jama'ah: The Contestation of Identity on Hermeneutic Digital Platforms in Indonesia." *Journal of Islamic Thought and Civilization* 15, no. 2 (2025): 401-418. [doi:10.32350/jitc.152.22]

→ **See Abstract:** *Digital Culture* **[Page 63]**

Faishal, Muhammad, Amroeni Drajat, Ryandi, Sumarsih Anwar, Shiyamu Manurung, Saimroh, and Nursalamah Siagian. "Bridging Tradition and Modernity:Comparative Study of Master's Programs in Aqidah and Islamic Philosophy in Indonesia." *Journal of Islamic Thought and Civilization* 15, no. 2 (2025): 348-364. [doi:10.32350/jitc.152.19]

→ **See Abstract:** *Curriculum Development* **[Page 59]**

Mulyana, Mulyana, Ajid Thohir, Dody S. Truna, and Supiana Supiana. "Integration of Islamic and Local Values in Entrepreneurship Education in West Java: An Analysis of Kyai's Role as A Cultural Transmitter." *Journal of Islamic Thought and Civilization* 15, no. 2 (2025): 381-400. [doi:10.32350/jitc.152.21]

→ **See Abstract:** *Entrepreneurship Education* **[Page 88]**

Susmihara, Syarifuddin, Abdul Rahim Karim, Muhammad Arif, and Amiruddin. "An-Nadzir Community of Gowa: Historical Traces and Resilience in Preserving Local Islamic Culture Amidst Modernity." *Journal of Islamic Thought and Civilization* 15, no. 2 (2025): 437-454. [doi:10.32350/jitc.152.24]

→ **See Abstract:** *History* **[Page 131]**

Indonesia Studies (3 papers)

RELATED SUBJECTS: *Islamic Studies, Law, Sociology, Economics, Islamic Finance*

Aziz, Jamal Abdul, Siti Maghfiroh, Ayu Kholifah, Adam Voak, and Chamada Chaidar Althof. "Rethinking 'Interest' in Islamic Finance: A Critique of the Method of Fatwa MUI and Its Legitimacy in Indonesia." *Journal of Islamic Thought and Civilization* 15, no. 1 (2025): 81-98. [doi:10.32350/jitc.151.05]

→ **See Abstract:** *Economics* **[Page 68]**

Sa'i, Muhammad. "Interfaith Marriage in the Perspective of the Qur'an: An Analysis of Social Interpretation of a Pluralistic Society in Indonesia." *Journal of Islamic Thought and Civilization* 15, no. 1 (2025): 385-400. [doi:10.32350/jitc.151.22]

ABSTRACT: Interfaith marriage is not in harmony with state laws and religious laws. Law Number 1 of 1974 is the legal basis for marriage in Indonesia, saying that marriage is valid only if it is carried out according to each person's religious law and beliefs. The question of this paper is how the interpretation of the Qur'an views interfaith marriage and how social interpretation views interfaith marriage in formulating a pluralistic society in Indonesia. The view of the Qur'anic interpretation is that interfaith marriage is still prohibited because marriage is considered not only a personal relationship but also has broad theological and social implications. However, there are exceptions in the Qur'an regarding marriage between a Muslim man and a woman in the Qur'an; Jews and Christians. It is based on Al-Ma'idah verse 5, which states that it is permissible for a Muslim man to marry a woman of the Ahlul Kitab. Meanwhile, social interpretation tries to see the issue of interfaith marriage by considering social, political, and cultural realities from Axel Honneth's perspective. Where Axel Honneth, in the context of interfaith marriage, must provide recognition, the principles of recognition are love, law, and solidarity. These three are ways to overcome the problem of interfaith marriage by seeing the others as me who thus opens up the view of the human need to live together.

Zaprulkhan, Zainul Abas, and Hakan Gulerce. "Integrating Islam with Humanity and Indonesian Identity: Perspectives of Nurcholish Madjid and Ahmad Syafii Maarif." *Journal of Islamic Thought and Civilization* 15, no. 1 (2025): 335-351. [doi:10.32350/jitc.151.19]

ABSTRACT: Since the beginning of the third millennium, the phenomenon of Indonesian society's religious diversity has been emerged which is characterized by exclusive Islamism. A part of society wants to separate Islamic elements from Indonesian elements and between the virtues that exist in Islam and humanity. Whereas according to NurcholishMadjid and Ahmad Syafii Maarif, Islam is a religion that promotes mercy for all creatures (rahmatanlil 'alamin), and is universal for all mankind. Islam is an inseparable part of indonesianity and it also carries a universal mission of virtue for all mankind. The two mentioned Muslim scholars seek to integrate Islam, humanity and Indonesian identity in a harmonious way so that the virtues of Islam can be accessed in a global-international context as well as in a national-Indonesian context. Both figures have undertaken a comprehensive integration of Islam with humanity and indonesianity. Therefore, this article will explore the discourse on the integration of Islam with humanity and indonesianity in the perspective of Nurcholish Madjid and Ahmad Syafii Maarif by rolling out the following epistemological questions: How is the construction of integration of Islam with humanity and Indonesianity according to Nurcholish Madjid and Ahmad Syafii Maarif? What is the relevance of the construction of the integration of Islam with humanity, and the indonesianity of the two scholars for the Indonesian people? The study of these two figures uses historical, comparative and synthetic approaches.

Indonesian Studies (3 papers)

RELATED SUBJECTS: *Islamic Studies, International Relations, Diplomacy, State-Religion Relations, Islamic Philosophy*

Basid, Abdul, Moh Fauzan, Amrulloh Amrulloh, Mujianto Solichin, Ahmad Munjin Nasih, and Bakri Mohamed Bkheet Ahmed. "The Role of Nahdlatul Ulama' (NU) Diplomacy in Promoting Islam Rahmatan Lil 'Alamin Exegesis to Strengthen Indonesian State-Religion Concepts: A Study of Gus Dur's Thought." *Journal of Islamic Thought and Civilization* 14, no. 2 (2024): 224-245. [doi:10.32350/jitc.142.14]

➔ **See Abstract:** *Diplomacy* **[Page 64]**

Fata, Ahmad Khoirul, Izzuddin, and Pepen Irpan Fauzan. "Metaphysics as the Ontological Foundation of the State: The Convergence of al-Farabi's Political Thought and Pancasila in Indonesia." *Journal of Islamic Thought and Civilization* 15, no. 2 (2025): 269-287. [doi:10.32350/jitc.152.15]

ABSTRACT: The current research aimed to examine the relationship, shared moral and metaphysical foundations between al-Farabi's concept of the ideal state, as presented in Kitab Ara' Ahl al-Madinah al-Fadilah, and Indonesia's national ideology, Pancasila. Additionally, al-Farabi stated that understanding metaphysical realities, such as God, His existence, and the purpose of life, played a crucial role in influencing individual and societal ethics. The understanding is in accordance with the first principle of Pancasila, Belief in One God, which positioned divinity as moral foundation of the state. Both frameworks suggested that ethical awareness arose from metaphysical insight and should guide social conduct. The research also critically reflected on Indonesia's current context, where corruption and moral decline remained widespread despite the centrality of Pancasila. In response, al-Farabi's vision that--the ideal state must be led by individuals with philosophical insight and moral integrity was considered relevant. The research reported that engaging in metaphysical thought with a sincere internalization of Pancasila's principles enabled the revival of public ethics and political accountability. Therefore, Indonesian leaders need to prioritize virtue and the common good over personal ambition and power. This transformation should conform with the nation more closely

because al-Farabi's model of a virtuous and civilized society was rooted in wisdom, justice, and spiritual purpose.

Gayo, Ahyar, Evi Djuniarti, Mohammad Habibi M Z, Dinna Dayana La Ode Malim, Ellen Lutya Putri Nugrahani, Penny Naluria Utami, Syprianus Aristeus, and Eka N.A.M Sihombing. "Marine Conservation In the Seafaring Tradition of Lhok Teunom Coastal, Aceh Jaya Regency, Aceh, Indonesia: An Analysis From the Perspective of Fiqh Al-Bi'ah." *Journal of Islamic Thought and Civilization* 15, no. 2 (2025): 306-326. [doi:10.32350/jitc.152.17]

➔ **See Abstract:** *Customary Law* **[Page 60]**

Information Science (1 papers)

RELATED SUBJECTS: *Islamic Studies, Geopolitics, Sociology, Bibliometrics*

Ali, Syed Nazim, Saqib H. Khateeb, and Muslehuddin Musab Mohammed. "Scientific Discourse amongst the Scholars of the Oxford Journal of Islamic Studies: Bibliometric Study, and Geopolitical Analysis and Insights." *Journal of Islamic Thought and Civilization* 15, no. 1 (2025): 1-27. [doi:10.32350/jitc.151.01]

➔ **See Abstract:** *Bibliometrics* **[Page 28]**

Inheritance Law (2 papers)

RELATED SUBJECTS: *Shari'ah, Family Studies, Economics, Finance, Human Rights*

Kamarudin, Mohd Khairy, Nasrul Hisyam Nor Muhamad, Suhaili Alma'amun, and Norhaifa Ganti. ""I Want to Withdraw My Hibah": Why and How to Explain it?." *Journal of Islamic Thought and Civilization* 12, no. 1 (2022): 53-67. [https://journals.umt.edu.pk/index.php/JITC/article/view/1577]

➔ **See Abstract:** *Economics* **[Page 71]**

Taqiyuddin, Hafidz, Mus'idul Millah, and Hikmatul Luthfi. "Instruments of Property Ownership in Islam: The Study of Inheritance Law." *Journal of Islamic Thought and Civilization* 13, no. 1 (2023): 157-171. [doi:10.32350/jitc.131.11]

➔ **See Abstract:** *Human Rights* **[Page 138]**

Innovation (1 papers)

RELATED SUBJECTS: *Islamic Studies, Philosophy, Religious Studies, Technology*

Abdelgalil, Reda Ibrahim Ibrahim Elsayed. "The Philosophy of Creativity, Innovation, and Technology from an Islamic Perspective." *Journal of Islamic Thought and Civilization* 13, no. 1 (2023): 218-244. [doi:10.32350/jitc.131.16]

ABSTRACT: The current study aims to shed light on the often-overlooked Islamic history and its lasting legacy, countering the dominant western discourse. It seeks to highlight the creativity, innovation, and technology that emerged from the rich classical Islamic heritage. The remarkable civilization forged by Muslim scholars and scientists across various fields of human knowledge was only made possible due to their profound belief and religious duty to promote creativity in human existence. Therefore, the current research aims to present, a philosophical study of innovation and creativity based on the Qur'an and Sunnah supported by classical and modern Islamic literature. This study also deploys an analytical and descriptive approach to conduct an analysis of present literature on Islamic origin. Moreover, this article is a scholarly attempt to demystify the principles and values that regulate the philosophy of creativity and innovation in Islam. Additionally, it presents an Islamic view on Muslim's existing moral issues of innovation, creativity, and technology by drawing upon the teachings and principles of Qur'an and Sunnah. To achieve, the proposed goals of this article, many Islamic texts that urge innovation, creativity, and pay a special concern to the talented and skilled, were consulted. Hence, the research determined that Islamic heritage has a lot to contribute to the modern conceptualization of innovative and creative human life, which motivates Muslims' to compete with others in this regard. Consequently, there is no such thing in Islam that prevents a Muslim from excelling in technology, which brings benefits and repels harm, while following the principles and teachings of the Qur'an and Sunnah.

Intellectual History (4 papers)

RELATED SUBJECTS: *History, Philosophy, Theology, Religious Studies, Islamic Studies*

Ainusyamsi, Fadlil Yani, Muhammad Aris Munawar, Dede Darisman, Didih Syakir Munandar, and Husni Husni. "Inter-

religious Engagement: Learning from the Medieval Muslim Intellectual Legacy." *Journal of Islamic Thought and Civilization* 15, no. 1 (2025): 367-384. [doi:10.32350/jitc.151.21]

→ **See Abstract:** *History* **[Page 112]**

Ghazanfar, S. M.. "CIVILIZATIONAL CONNECTIONS: EARLY ISLAM AND LATIN-EUROPEAN RENAISSANCE." *Journal of Islamic Thought and Civilization* 1, no. 2 (2011): 1-34. [doi:10.32350/jitc.12.01]

→ **See Abstract:** *Comparative Religion* **[Page 43]**

Herlina, N. Hani, Nurjanah, and Lilis Nurteti. "Academic Freedom in the Islamic Medieval Era: What Values Can Be Learned?." *Journal of Islamic Thought and Civilization* 15, no. 2 (2025): 175-191. [doi:10.32350/jitc.152.10]

→ **See Abstract:** *Academic Freedom* **[Page 1]**

Murtadho, Ali, Ali Murtadho, Lutfiyah, Hamidatun Nihayah, and Umi Masfiah. "From Labour- to Human-Oriented Views: Shifting Paradigm of Unemployment in al-Muqaddimah by Ibn Khaldun (1332-1405 AD)." *Journal of Islamic Thought and Civilization* 15, no. 1 (2025): 296-313. [doi:10.32350/jitc.151.17]

→ **See Abstract:** *Economics* **[Page 73]**

Intellectual Property (1 papers)

RELATED SUBJECTS: *Islamic Studies, Law, Religion, Copyright Law*

Zubair, Hafiz Muhammad and Shamana Mudassir. "The Status of PDF Books and Copyright Laws in Shariah Teachings." *Journal of Islamic Thought and Civilization* 9, no. 2 (2019): 88-110. [doi:10.32350/jitc.92.05]

→ **See Abstract:** *Copyright Law* **[Page 48]**

Interdisciplinary Studies (1 papers)

RELATED SUBJECTS: *Philosophy, Education, Sociology, Research Methodology*

Benlahcene, Badrane, Chedli Baya Chatti, Hossain Mohammed Naimul Hoque, Abdelaziz El-Khal, and Ali Bakir. "Interdisciplinary Studies: A Critical Review of the Concept, Paradigm, and Difficulties." *Journal of Islamic Thought and Civilization* 14, no. 1 (2024): 153-174. [doi:10.32350/jitc.141.10]

→ **See Abstract:** *Education* **[Page 80]**

Interfaith Dialogue (2 papers)

RELATED SUBJECTS: *Religious Studies, Theology, Islamic History, History of Christian-Muslim Relations, Islamic Studies*

Ali, Farman. "Christian-Muslim Relations in the Second Half of 19th Century India in View of Syed Nasir-ul-Din Muhammad Abulmansur Dehlvi (d. 1903)." *Journal of Islamic Thought and Civilization* 13, no. 2 (2023): 152-163. [doi:10.32350/jitc.132.10]

→ **See Abstract:** *History of Christian-Muslim Relations* **[Page 135]**

Said, Al Muatasim and Saif Al Maawali. "A Multidisciplinary Approach to the Distinguishing Features Between Ibadis and Kharijites." *Journal of Islamic Thought and Civilization* 9, no. 2 (2019): 20-36. [doi:10.32350/jitc.92.02]

→ **See Abstract:** *Anthropology* **[Page 15]**

Interfaith Studies (2 papers)

RELATED SUBJECTS: *Philosophy, Theology, Religious Studies, Pluralism, Ethics*

Baig, Mirza Imran. "Religious Pluralism." *Journal of Islamic Thought and Civilization* 4, no. 1 (2014): 82-94. [https://journals.umt.edu.pk/index.php/JITC/article/view/52]

ABSTRACT: In the traditional paradigm, the study of the 'other' was based on the exclusivist approach. Hence, every individual religious identity claimed exclusiveness in terms of salvation particularly, and in general, the right to live at his existence level, and the right to persist at his conceptual level. But the West witnessed an utterly different experience during and after the Renaissance, the period which was wrongly interpreted as a combatbetween religion and science; actually it was a combat between an interpolated sacred text and the ever increasing human perception based on the tools made by human beings after a long experiential phenomenon. Thereafter, the West enabled herself to design a diametrically opposed notion by a

total rejection of 'religion as such,' and considered it as an inspirational tool in order to satisfy the inner needs and feelings of those who stillfound their attachment to the other world. Thereby emerges the pattern of civilizational study, and this replaced the study of religions in a very clever manner. The study of religions helps one to know the right path and follow it, whereas the study based on civilization helps one to know different values and trends of thinking without the least idea to accept, for in this study genre, discovering the right path is not intended at all. Later on, considering the 'other' the right one along with one's own self, shaped a new discipline called pluralism, which has assumed another name - the new religion. Keeping in view the paradigm of pluralism, it is claimed by the modernist that the followers of every religion have the right of salvation but the historical analysis of religious study disapproves it. In this article, Christianity and Islamic perspective of salvation have been discussed. Further, an in-depth study of Islam reveals two dimensions in the above succinctly stated Western experience; one, the text Islam presents is not interpolated; second, historical study of Islam manifests that 'religious tolerance' has been a hallmark of every Islamic epoch, derived from its very text, and this is altogether different from that of 'religious pluralism,' an extended model of civilizational study.

Umar, Suheyl. "RELIGIOUS TOLERANCE SOME OBSERVATIONS IN THE CONTEXT OF ISLAM- WEST ENCOUNTER." *Journal of Islamic Thought and Civilization* 1, no. 2 (2011): 123-150. [doi:10.32350/jitc.12.08]

→ See Abstract: *Ethics* **[Page 97]**

International Relations (28 papers)

RELATED SUBJECTS: *Islamic Studies, Political Science, Sociology, History, Politics*

Akhmetova, Elmira. "Islam and Politics in Malaysia since 1957: Fluctuation between Moderation and Radicalisation of the State, Society and Religion." *Journal of Islamic Thought and Civilization* 9, no. 2 (2019): 1-19. [doi:10.32350/jitc.92.01]

→ See Abstract: *History* **[Page 113]**

Al-Shamari, Nayef. "Islamic Paradigm of International Relations in Times of Peace and Conflict: A Conceptual Framework." *Journal of Islamic Thought and Civilization* 14, no. 1 (2024): 40-54. [doi:10.32350/jitc.141.03]

ABSTRACT: This study aims to demonstrate that Islam, as a religion, has an integrated paradigm to deal with international relations. The paradigm includes both peaceful and defensive frameworks applicable during times of peace and conflict, respectively. These two frameworks are based on several foundations and concepts that complement each other to establish the paradigm. The peaceful framework is based on three criteria, namely acquaintance, cooperation, and counseling. While, the defensive framework is based on the reprehension of warfare, the necessity of repelling, and the prioritization of benevolence. The current study seeks to elucidate each of these six concepts and their interconnectedness in shaping the Islamic paradigm of international relations. It relied on inductive and analytical methods to achieve these goals and concluded that Islam's approach to repelling aggression is primarily rooted in the disapproval of warfare, and that using force is considered a last resort when peace cannot be achieved through other means. Then, when the Muslims are dominant over their opponents, emphasis shifts towards benevolence and tolerance, over seeking justice or revenge.

Albedwawi, Saif. "The Dhofar Revolution: An Archival Analysis of the Conflict (1965-1976)." *Journal of Islamic Thought and Civilization* 14, no. 2 (2024): 15-27. [doi:10.32350/jitc.142.02]

→ See Abstract: *Geopolitics* **[Page 107]**

Ali, Zulfiqar. "Scope of Mutual Transformation of Western and Non-Western Civilizations in Foucault's Analysis." *Journal of Islamic Thought and Civilization* 1, no. 1 (2011): 40-54. [doi:10.32350/jitc.11.03]

→ See Abstract: *Cultural Studies* **[Page 51]**

Alsoudi, Abdelmahdi. "The Impact of Arab Spring on the Political Future of the Muslim Brotherhood in the Middle East: Jordan as a Case Study." *Journal of Islamic Thought and Civilization* 4, no. 1 (2014): 1-29. [https://journals.umt.edu.pk/index.php/JITC/article/view/46]

→ See Abstract: *History* **[Page 116]**

Basid, Abdul, Moh Fauzan, Amrulloh Amrulloh, Mujianto Solichin, Ahmad Munjin Nasih, and Bakri Mohamed Bkheet Ahmed. "The Role of Nahdlatul Ulama' (NU) Diplomacy in Promoting Islam Rahmatan Lil 'Alamin Exegesis to Strengthen Indonesian State-Religion Concepts: A Study of Gus Dur's Thought." *Journal of Islamic Thought and*

Civilization 14, no. 2 (2024): 224-245. [doi:10.32350/jitc.142.14]

➔ **See Abstract:** *Diplomacy* **[Page 64]**

Chattha, Asma Nasar. "Perspective of the Islamic Law of War on the Armed Non-state Actors' Militancy." *Journal of Islamic Thought and Civilization* 11, no. 2 (2021): 344-360. [https://journals.umt.edu.pk/index.php/JITC/article/view/882]

➔ **See Abstract:** *Human Rights* **[Page 136]**

Faheem, Farrukh, Wang Xingang, Sajjad Hussain, Musarrat Iqbal, and Farhat Iqbal. "Religious Nationalization of Identity: Pakistan between Saudi Arabia and Iran, 1979-1988." *Journal of Islamic Thought and Civilization* 11, no. 2 (2021): 290-308. [https://journals.umt.edu.pk/index.php/JITC/article/view/1443]

➔ **See Abstract:** *History* **[Page 120]**

Gada, Muhammad Yaseen. "Beyond Violence: Deconstructing the Contemporary Western Discourse of Jihad." *Journal of Islamic Thought and Civilization* 6, no. 2 (2016): 35-51. [https://journals.umt.edu.pk/index.php/JITC/article/view/73]

➔ **See Abstract:** *History* **[Page 120]**

Hayat, Azmat, Muhammad Hakimi Muhammad Shafiai, and Mohamad Sabri Haron. "Pragmatism, Neoliberalism OR Islam, The case of Alcoholic Beverages." *Journal of Islamic Thought and Civilization* 9, no. 1 (2019): 131-146. [doi:10.32350/jitc.91.09]

➔ **See Abstract:** *Economics* **[Page 69]**

Hussain, Tariq and Muhammad Qasim. "A Comparative Analysis of Terrorism among Muslim and Non-Muslim Countries in the Perspective of Economic Activity." *Journal of Islamic Thought and Civilization* 9, no. 1 (2019): 52-68. [https://journals.umt.edu.pk/index.php/JITC/article/view/116]

➔ **See Abstract:** *Conflict Studies* **[Page 47]**

Mahmood, Muhammad Riaz, Mohammad Dilshad Mohabbat, and Hafiz Muhammad Hammad. "Historical Evolution and Prevention of Westophobia in Muslim Societies." *Journal of Islamic Thought and Civilization* 13, no. 1 (2023): 308-319. [doi:10.32350/jitc.131.21]

➔ **See Abstract:** *History* **[Page 125]**

Malik, Bilal Ahmad. "Civilizational Problem or Political Crisis? Comparative Analysis of Malek Bennabi and Syed Mawdudi's Approach to Renaissance." *Journal of Islamic Thought and Civilization* 12, no. 1 (2022): 254-267. [https://journals.umt.edu.pk/index.php/JITC/article/view/2333]

➔ **See Abstract:** *History* **[Page 125]**

Mikail, Kiki, Abdul Hadi, Munir, and Jeniwaty Jody. "Shii Clerical Authority and Its Role in Iran's Political Landscape (1941-2024)." *Journal of Islamic Thought and Civilization* 15, no. 1 (2025): 113-123. [doi:10.32350/jitc.151.07]

➔ **See Abstract:** *History* **[Page 126]**

Mushtaq, Muhammad and Muhammad Riaz Mahmood. "Governing Diversity: Reflections on the Doctrine and Tradition of Religious Accommodation in Islam." *Journal of Islamic Thought and Civilization* 10, no. 2 (2020):. [doi:10.32350/jitc.102.11]

ABSTRACT: The problematique of governing diversity has attracted a great deal of scholarly attention but literature has largely overlooked the challenges appertaining to growing religious diversity in many places. The contemporary power sharing models and multicultural policies which are of a secular nature fall short of the expectations to foster peaceful coexistence in multi-religious societies. The primary concern of this paper is to manifest how religion can help us to lessen faith based violence. It is argued that religious traditions may offer valuable insights to design more inclusive governance. In this backdrop, the current paper evaluates the Islamic values of religious accommodation to gauge how helpful they are for designing inclusive policies in religiously diverse societies. The analysis illustrates that Islamic doctrine contemplates the politics of accommodation and forbearance. The pluralistic approach of Islam offered religious autonomy to non-Muslims in the state of Madinah. The 'millet system' established by the Ottoman Empire is widely admired for granting non-territorial autonomy in the matters related to religion, culture, and personal laws to non-Muslims. This display of an Islamic pluralistic approach at different junctures of Muslim history attests the

capacity of the Islamic values of accommodation to nurture peaceful coexistence in modern societies. However, it requires a more unbiased and rigorous analysis to convince the global audience in this regard.

Naseem, Muhammad Yaseen and Samraiz Hafeez. "A Legitimate Response of Muslims towards Islamophobia." *Journal of Islamic Thought and Civilization* 7, no. 1 (2017): 31-52. [https://journals.umt.edu.pk/index.php/JITC/article/view/80]

➔ **See Abstract:** *Human Rights* **[Page 137]**

Putra, D.I. Ansusa. "Representing the Belief of Muslims: Role and Actions of Qatar to Encounter Islamophobia during 2022 World Cup." *Journal of Islamic Thought and Civilization* 13, no. 1 (2023): 14-33. [doi:10.32350/jitc.131.02]

ABSTRACT: Following the terrorist attacks of 9/11, Islam was presumed and identified as a religion of violence and terror. However, in the last decade, there have been counter efforts from different Muslim countries against this opinion. One of them is Qatar, an Arab-Muslim country that organized and hosted the 2022 World Cup. The current research describes Qatar's progress as the host for the 2022 World Cup, with the data collected using qualitative methods, sourced from interviews and observations, investigating Qatar's strategy for playing out, to deal with Muslims, and fighting Islamophobia. Interviews and print media investigations helped to understand the context of Islamophobia. Qatar's role captures how the anti-Islamophobia show is built by painting a positive image of Muslims and Islam and then portraying what Islam really is. An empirical study was also conducted to analyze media discourse in order to describe the global impact of anti-Islamophobia in Qatar's roles and actions. According to a psycho-sociological perspective through role theory, this research determines that Qatar represents the Muslim community to promote peaceful Islam. The results show that the noble human values in the Al-Qur'an-Hadith which have been misunderstood so far have led to the marginalization of Muslims. Therefore, Qatar has a mission to spread the values of truth against the stereotypes of the world community towards Muslims which are detrimental to their existence. Moreover, this research provides evidence of psycho-sociological phenomena in a broad context.

Rahim, Adibah Abdul and Elmira Akhtmetova. "Nationalism in the Light of Said Nursi Badiuzzaman and His Framework for Social Solidarity." *Journal of Islamic Thought and Civilization* 9, no. 1 (2019): 37-51. [doi:10.32350/jitc.91.03]

ABSTRACT: For the past few centuries, the impact of nationalism had been discussed widely by scholars both in the Western and the Muslim world in various perspectives. Some authors claimed that nationalism had caused a lot of conflicts and wars among the nations. On the other hand, some others argued that nationalism wasa binding force which stabilized the fragmented territories of nation-states with the sentiments of nationalism. This paper attempts at analyzing Badiuzzaman Said Nursi's approach towards the issue of nationalism. He did not merely criticize nationalism; he offered a better way through his approach to a sociology of Islam. Nursi explains and advocates for positive forms of social solidarity and cohesion that elevate a group of people to noble action, and provides the Islamic grounding for that position. Within the various conflicts afflicted around the world today, Nursi's ideas of nationalism and social solidary are seenrelevant and necessary in context.

Rois, Choirur, Agus Irfan, Moh Toyyib, and Mohammad Mahbubi Ali. "Recontextualization of Fiqh Al-Siyasah from the Perspective of Fiqh Al-Hadarah in Realizing World Peace." *Journal of Islamic Thought and Civilization* 14, no. 1 (2024): 335-351. [doi:10.32350/jitc.141.20]

➔ **See Abstract:** *Fiqh* **[Page 103]**

Sajjad, Fatima. "Reforming Madrasa Education in Pakistan: Post 9/11 Perspectives." *Journal of Islamic Thought and Civilization* 3, no. 1 (2013): 103-121. [https://journals.umt.edu.pk/index.php/JITC/article/view/38]

➔ **See Abstract:** *Education* **[Page 85]**

Sakeenah, Maryam. "FOSTERING THE 'FRATERNITY OF CIVILIZATIONS' AND THE ROLE OF ISLAM." *Journal of Islamic Thought and Civilization* 2, no. 1 (2012): 88-103. [https://journals.umt.edu.pk/index.php/JITC/article/view/28]

➔ **See Abstract:** *Cultural Studies* **[Page 57]**

Sheikh, Sajid Iqbal and Muhammad Tahir Mustafa. "Future of Islamic Civilization, Emerging Issues and New Horizons: A Study of Malaysian Islamic Movements." *Journal of Islamic Thought and Civilization* 6, no. 2 (2016): 111-134. [https://journals.umt.edu.pk/index.php/JITC/article/view/77]

→ **See Abstract:** *History* **[Page 129]**

Sofi, Sartaj Ahmad. "A Comparative Study of Human Rights in Islam and Universal Declaration of Human Rights." *Journal of Islamic Thought and Civilization* 6, no. 1 (2016): 37-46. [https://journals.umt.edu.pk/index.php/JITC/article/view/67]

→ **See Abstract:** *Human Rights* **[Page 138]**

Tariq, Khadijha and Mian Abdul Hanan. "Terrorism and Racial Profiling-Islamophobia in International Press." *Journal of Islamic Thought and Civilization* 8, no. 2 (2018): 127-144. [https://journals.umt.edu.pk/index.php/JITC/article/view/109]

ABSTRACT: This paper provides an insight into the methods that were adopted for the racial profiling of Muslims after 9/11; as suspected perpetrators of terrorism globally. This paper examines the history and origin of the word islamophobia, some phenomena that is effecting the stature and identity of Muslims worldwide. The purpose of this study is to analyze the tone, structure and themes presented by the print media prior to a terrorist activity, with the aim of finding out whether any inherent bias was visible or not. This paper explores the role of the international press in linking Islam and terrorism and highlights the effects of subtle print messages that can lead to racial profiling of Muslims and generation of Islamophobia. The data for this research is collected from the editorials in six leading international newspapers from 2014 to 2017, randomly creating strata of 10 major international terrorist activities. The researcher has analyzed editorials for a period of one month after the incident. Data is analyzed through event methodology and content analysis and after statistical interpretation provides the results and findings of the researcher.

Valter, Stephane. "Religious Conflicts, Political Fights: Turmoil in the Middle East, Pragmatism in Southeast Asia." *Journal of Islamic Thought and Civilization* 8, no. 1 (2018): 1-23. [https://journals.umt.edu.pk/index.php/JITC/article/view/89]

→ **See Abstract:** *History* **[Page 132]**

Yari, Siavash. "Khwarazmshahids Policy against Caliph Al-Nasser Strategy to Regain Political Power of the Caliphate and Its Consequences in Iran." *Journal of Islamic Thought and Civilization* 12, no. 1 (2022): 129-139. [https://journals.umt.edu.pk/index.php/JITC/article/view/2364]

→ **See Abstract:** *History* **[Page 133]**

Zhanat, Aldiyarova, Nurgul Tutinova, Zatov Kairat, Seifullina Galiya, Bagasharov Kudayberdi, and Mussabekov Maxat. "Peculiarities of Kazakhstan and Malaysia in View of the Relationship between State and Religion." *Journal of Islamic Thought and Civilization* 13, no. 1 (2023): 75-88. [doi:10.32350/jitc.131.06]

→ **See Abstract:** *Anthropology* **[Page 17]**

Zikwan and Edi Kurniawan. "Revisiting Zheng He's Image in Malay-Muslim Civilization: Political Challenges and Religio-Cultural Opportunities in Southeast Asia." *Journal of Islamic Thought and Civilization* 15, no. 2 (2025): 96-116. [doi:10.32350/jitc.152.06]

→ **See Abstract:** *History* **[Page 134]**

Interreligious Dialogue (1 papers)

RELATED SUBJECTS: *Sociology, Religious Studies*

Jan, Azizullah, Ashfaq U. Rehman, Ahmad Hassan Khattak, and Ihsan Ullah Khan. "Association of Religious Activities and Social Interaction of Christian and Sikh Minorities with Muslims in Pakistan." *Journal of Islamic Thought and Civilization* 9, no. 2 (2019): 233-252. [doi:10.32350/jitc.92.12]

ABSTRACT: Faith in any religion takes significant importance in a country where intolerance and extremism are high. Acceptance and tolerance are keys for adjustment in religious activities and are pertinent for smooth running and dynamism. In contrast to it, intolerance and non-acceptance in religious activities is a burning issue with respect to adjustment problems faced by minorities in a country. This study aims to explore the adjustment problems faced by minorities, especially by Christians and Sikhs for the performance of their religious activities in district Peshawar and Swat, Khyber Pakhtunkhwa. The prime aim and goal of the study is to illustrate the ways minorities are targeted (Christians and Sikhs) and have to adjust with Muslim majorities for the performance of their religious activities, along with making efforts to strengthen various modes of social interaction within themselves in the targeted area. For the measurement of variable, five-

level Likert scale was used, and the chi-square test was applied to find out the association level of an independent variable with the dependent variable. Based on the Sekaran table, a total of 372 respondents were selected from the local minorities to analyse the adjustment problems faced by minorities in the performance of their religious activities. The findings of the study reveal that Christians and Sikhs usually celebrate their religious festivals and rituals publicly which highlights the strong social interaction between majorities and minorities in the target area. But still, slight issues of disturbances with their religious rituals and festivals were found in some places of the target area.

Islam (5 papers)

RELATED SUBJECTS: *Religious Studies, Sociology, Anthropology, Ethics, Bioethics*

Al-Dafrawi, Ahmad Saad Ahmad. "An Islamic Viewpoint on Doping in Sports: An Analytical Study." *Journal of Islamic Thought and Civilization* 10, no. 2 (2020):. [https://journals.umt.edu.pk/index.php/JITC/article/view/712]

➔ **See Abstract:** *Bioethics* **[Page 28]**

Arshad, Muhammad Rasheed and Farid Bin Masood. "Discourse on the Significance of Rituals in Religious Socialization." *Journal of Islamic Thought and Civilization* 9, no. 2 (2019): 194-211. [doi:10.32350/jitc.92.10]

➔ **See Abstract:** *Anthropology* **[Page 7]**

Aslan, Adnan. "RELIGIOUS PLURALISM IN ISLAM." *Journal of Islamic Thought and Civilization* 1, no. 2 (2011): 35-47. [doi:10.32350/jitc.12.02]

➔ **See Abstract:** *Anthropology* **[Page 8]**

Kalybekova, Lyazzat, Kalmakhan Yerzhan, Alau Adilbayev, Yernar Yessimkulov, and Shamshat Adilbayeva. "Traditional Islamic View on Religion and State Relations: The Case of Kazakhstan." *Journal of Islamic Thought and Civilization* 15, no. 2 (2025): 157-174. [doi:10.32350/jitc.152.09]

ABSTRACT: The current study aimed to examine the primary functional activities of Kazakhstan following its independence, focusing on state-confessional relations with the Islamic religion. Moreover, it explored the nature of state-confessional relations, state policy on religion, and the principal measures implemented by the government to combat and prevent the spread of radical and destructive ideologies within the country. To this end, both secondary sources and empirical research data were utilized. As a secular state, Kazakhstan's relationship with religion, including Islam, was analyzed through the lens of fundamental theoretical frameworks proposed by various scholars. The study also investigated specific measures taken by the state to rehabilitate citizens who left the country under the influence of radical ideology to engage in armed conflicts abroad and have since returned. A deductive approach was employed to consider the theoretical foundations of traditional Islamic discourse and its practical application within Kazakhstan. This research provided a case study of the mechanisms and functional interactions between the state and Islam within the context of state-confessional relations. In this regard, the importance and outcomes of religious and religious studies expertise of traditional Islamic texts and literature in the prevention and reinforcement of anti-radical narratives were analyzed. Using research findings and statistical data, the study presented an analysis of the activities of the Spiritual Administration of Muslims of Kazakhstan. Moreover, it also identified the key mechanisms that have proven effective in maintaining religious stability.

Sharip, Sharfizie Mohd, Dalila Daud, Nor' Azurah Md Kamdari, Siti Sara Ibrahim, Marinah Awang, and Ramlee Ismail. "Rahmah among Muslim Leaders: The Case of Waqf Institutions." *Journal of Islamic Thought and Civilization* 13, no. 2 (2023): 242-257. [doi:10.32350/jitc.132.16]

ABSTRACT: This study aims to expand the existing research on empathic leadership and its impact on management effectiveness within Waqf institutions in Malaysia. This aim was achieved by including the concept of Rahmah in the analysis. Empathetic leadership exemplifies the manner in which the behaviours and emotional states of followers are impacted by the leaders' comprehension and provision of support. Data analysis was conducted via the Statistical Package for the Social Sciences (SPSS). Well-structured interviews were used to collect the opinions of the individuals entrusted with managing Waqf properties. Given the uneven distribution of Waqf employees across Malaysia, the study population was stratified into clusters based on the states. This practice ensured the suitability and sufficiency of the sample size obtained from each cluster, specifically referring to the states. The results indicated that Islamic leaders in Waqf organisations exhibit a notable degree of empathy, as seen by the mean score of 5.23 and standard deviation of 1.09, in the management of their personnel. Based on the findings, this study posits that the concept of Rahmah may have broader applicability outside the third government sector (TSO), encompassing

many organisational practices. It also argues that the presence of a strong leader is crucial for the development of any organisation and is not limited to TSOs, such as Waqf institutions.

Islamic Architecture (2 papers)

RELATED SUBJECTS: *Sociology, Cultural Studies, Religious Studies, Anthropology, Urban Planning*

Ain, Ayesha Qurrat ul. "Religious Hegemony and Vernacular Mosque Architecture: Investigating Authority Differentials, Intra group Dissonance and Acculturation among Chinese Muslims." *Journal of Islamic Thought and Civilization* 13, no. 1 (2023): 172-187. [doi:10.32350/jitc.131.12]

→ **See Abstract:** *Anthropology* **[Page 6]**

Aliyu, Aisha Abdulkarim and Alice Sabrina Ismail. "Influence of Islamic Architecture on Residential Structures in the Hausa Community." *Journal of Islamic Thought and Civilization* 13, no. 2 (2023): 48-69. [doi:10.32350/jitc.132.04]

→ **See Abstract:** *Architecture* **[Page 19]**

Islamic Art (5 papers)

RELATED SUBJECTS: *Art History, Aesthetics, Calligraphy, History, Design*

Alashari, Duaa Mohammed. "The Role of Arabic Calligraphy in Displaying the Aesthetics of Linear Configurations in the Kiswah of Kaaba." *Journal of Islamic Thought and Civilization* 12, no. 2 (2022): 242-254. [https://journals.umt.edu.pk/index.php/JITC/article/view/2670]

→ **See Abstract:** *Aesthetics* **[Page 2]**

Bahiya, Husam Abdulridha, Mohammed Radhee Ghadheb, and Furat Jamal Hassan. "Analysis of Ornamental Design Systems in the Qur'an by Yaqut Al-Mustasimi." *Journal of Islamic Thought and Civilization* 15, no. 2 (2025): 36-54. [doi:10.32350/jitc.152.03]

→ **See Abstract:** *Art History* **[Page 24]**

Ghadheb, Mohammed Radhee, Oday Abdulhameed Majeed, and Furat Jamal Hassan. "Undermining the Familiar and Embodiment Content in Arabic Calligraphy." *Journal of Islamic Thought and Civilization* 13, no. 1 (2023): 47-58. [doi:10.32350/jitc.131.04]

→ **See Abstract:** *Aesthetics* **[Page 3]**

Mohsen, Ali A, Wissam K Abdul Amir, and Amin A. Yassin Al-Nouri. "Artistic Signature's Aesthetic Consistency and Differentiation in Arabic Calligraphy." *Journal of Islamic Thought and Civilization* 13, no. 2 (2023): 70-85. [doi:10.32350/jitc.132.05]

→ **See Abstract:** *Aesthetics* **[Page 3]**

Zahra, Fatima and Safrizal Bin Shahir. "The Spiritual Aesthetics of Islamic Ornamentation and the Aesthetic Value in Islamic Architecture." *Journal of Islamic Thought and Civilization* 12, no. 1 (2022): 116-128. [https://journals.umt.edu.pk/index.php/JITC/article/view/1900]

→ **See Abstract:** *Aesthetics* **[Page 3]**

Islamic Banking (1 papers)

RELATED SUBJECTS: *Economics, Finance, Shari'ah, Risk Management*

Sheikh, Rafiullah, Mohammad Ayaz, and Muhammad Abubakar Siddique. "Shari'ah Governance and Shari'ah Non-Compliance Risk Management: A Maqasid Shari'ah Based Appraisal." *Journal of Islamic Thought and Civilization* 13, no. 1 (2023): 270-291. [doi:10.32350/jitc.131.19]

→ **See Abstract:** *Economics* **[Page 78]**

Islamic Civilization (1 papers)

RELATED SUBJECTS: *Education, Intellectual History, History of Science, Academic Freedom*

Herlina, N. Hani, Nurjanah, and Lilis Nurteti. "Academic Freedom in the Islamic Medieval Era: What Values Can Be Learned?." *Journal of Islamic Thought and Civilization* 15, no. 2 (2025): 175-191. [doi:10.32350/jitc.152.10]

→ **See Abstract:** *Academic Freedom* **[Page 1]**

Islamic Culture (1 papers)

RELATED SUBJECTS: *History, Resilience, Indonesia, Local Islam*

Susmihara, Syarifuddin, Abdul Rahim Karim, Muhammad Arif, and Amiruddin. "An-Nadzir Community of Gowa: Historical Traces and Resilience in Preserving Local Islamic Culture Amidst Modernity." *Journal of Islamic Thought and Civilization* 15, no. 2 (2025): 437-454. [doi:10.32350/jitc.152.24]

→ **See Abstract:** *History* **[Page 131]**

Islamic Economics (5 papers)

RELATED SUBJECTS: *Sociology, Development Studies, Ethics, Economics, Finance*

Ahsan, Mohammad Amimul, Saber Ahmad, Mohammad Jaweed Iqbal, Habib Ullah, and Mohammad Jonaed Kabir. "The Challenges of Islamic Moral Economy in the Contemporary Social Context of Bangladesh." *Journal of Islamic Thought and Civilization* 15, no. 2 (2025): 55-71. [doi:10.32350/jitc.152.04]

→ **See Abstract:** *Bangladesh Studies* **[Page 26]**

Jalili, Ismail, Iwan Romadhan Sitorus, Nenan Julir, Muhammad Shulthoni, Fadillah Ulfa, and Abdul Kabir Hussain Solihu. "Role of Qawa'id Fiqhiyyah in Promoting Green Investment within Islamic Economics: Theoretical and Practical Frameworks." *Journal of Islamic Thought and Civilization* 15, no. 1 (2025): 202-223. [doi:10.32350/jitc.151.12]

→ **See Abstract:** *Economics* **[Page 70]**

Muyassarah, Muyassarah, Sokhikhatul Mawadah, Naili Saadah, Fita Nurotul Faizah, Liafatra Nurlaily, and Mansur Mansur. "Revised Zakat Distribution: Perspectives on Digital Transformation for Poverty Alleviation." *Journal of Islamic Thought and Civilization* 15, no. 2 (2025): 192-215. [doi:10.32350/jitc.152.11]

→ **See Abstract:** *Digital Transformation* **[Page 64]**

Sholihin, Muhammad, Catur Sugiyanto, and Akhmad Akbar Susamto. "Rethinking the Essentiality of Homo Islamicus: Exploring the Fundamental Critiques." *Journal of Islamic Thought and Civilization* 13, no. 2 (2023): 210-230. [doi:10.32350/jitc.132.14]

→ **See Abstract:** *Development Studies* **[Page 62]**

Supriatna, Encup, Dede Syarif, Astri Afrilia, Asri Sundari, and Paelani Setia. "A Waqf Empowerment Model Based on Benefit Analysis." *Journal of Islamic Thought and Civilization* 14, no. 1 (2024): 303-319. [doi:10.32350/jitc.141.18]

→ **See Abstract:** *Business Administration* **[Page 33]**

Islamic Education (3 papers)

RELATED SUBJECTS: *Indonesia, History of Education, Educational Reform, Pesantren Studies, Anthropology*

Ali, Mohamad, Muhamad Subhi Apriantoro, Ibnu Abdillah Hammam Fauzi, and R. Alpha Amirrachman. "Institutionalization and Renewal of Traditional Islamic Education in Surakarta, Indonesia (1905-1942)." *Journal of Islamic Thought and Civilization* 15, no. 2 (2025): 327-347. [doi:10.32350/jitc.152.18]

→ **See Abstract:** *Educational Reform* **[Page 87]**

Mukhibat, M, M Sutoyo, and Nurul Azizah. "Ruwatan, Acculturation, and Strengthening Prophetic Values: A Study of the Magetan Community." *Journal of Islamic Thought and Civilization* 15, no. 2 (2025): 455-472. [doi:10.32350/jitc.152.25]

→ **See Abstract:** *Anthropology* **[Page 12]**

Mulyana, Mulyana, Ajid Thohir, Dody S. Truna, and Supiana Supiana. "Integration of Islamic and Local Values in Entrepreneurship Education in West Java: An Analysis of Kyai's Role as A Cultural Transmitter." *Journal of Islamic Thought and Civilization* 15, no. 2 (2025): 381-400. [doi:10.32350/jitc.152.21]

→ **See Abstract:** *Entrepreneurship Education* **[Page 88]**

Islamic Ethics (4 papers)

RELATED SUBJECTS: *Environmental Studies, Hadith Studies, Water Governance, Eco-fiqh, Shari'ah*

Aouati, Fatima Zohra and Khaled Obaideen. "Sustainable Development Goal 6 and the Prophetic Guidance on Water: A Hadith-Based Framework." *Journal of Islamic Thought and Civilization* 15, no. 2 (2025): 137-156. [doi:10.32350/jitc.152.08]

➔ **See Abstract:** *Eco-fiqh* **[Page 66]**

Bulan, Jolaman, Tussipkhan Imammadi, Aiymzhan Ryskiyeva, and Asset Kuranbek. "Abu Hanifa: Architect of Islamic Moderatism in Contemporary Contexts." *Journal of Islamic Thought and Civilization* 15, no. 2 (2025): 253-268. [doi:10.32350/jitc.152.14]

➔ **See Abstract:** *Fiqh* **[Page 103]**

Nurlela, Andi, Aprianif, Muhammad Ainur Rofiq, Yazeed Ghinan Abdullah, Akhmad Nizar, and Hanung Sito Rohmawati. "Contemporary Islamic Ethics: An Analysis of Tariq Ramadan's Perspectives on the Jurisprudence of Minorities and the Realities of Life in the West." *Journal of Islamic Thought and Civilization* 15, no. 2 (2025): 117-136. [doi:10.32350/jitc.152.07]

ABSTRACT: Every society is built upon particular values, and for Muslims, Islam provides the core framework that unites and guides their lives. In Western secular societies, however, Muslims face a dual challenge: integrating/assimilating successfully into the broader community while also preserving their Islamic identity and overcoming social barriers. To address this, Tariq Ramadan advocates for a dynamic hermeneutics of maqasid al-shariah, positioning it as an ethical framework within Islamic methodology. Yet, his approach has not gone without critique. Scholars, such as al-Alwani, have advanced the concept of fiqh al-aqalliyyat (minority jurisprudence) as an alternative way of responding to the unique realities of Muslim life in the West. This study explored contemporary Islamic ethics through the lens of Tariq Ramadan's thought, with a particular focus on minority jurisprudence and the lived experiences of Muslim minorities in the West. Drawing on qualitative, library-based research, the study examined Ramadan's key writings to assess his contributions. The findings indicated that Ramadan's vision goes beyond offering an alternative to fiqh al-aqalliyyat. It presents a more integrative framework that enables Muslims in the West to navigate their faith in harmony with modern life. In this process of identity formation, Ramadan works towards reconciling Islam with citizenship and the values of Western civilization. From an economic standpoint, Ramadan does not reject capitalism outright but calls for moral reforms that align economic activity with Islamic principles and social justice values, such as equity, sustainability, and community welfare. In this way, he reframes the presence of Muslims in the West not as a theological anomaly or an exception to Islamic tradition, however, as a legitimate and enriching force that contributes to the broader ethical fabric of society. This study, therefore, added to the wider discourse on contemporary Islamic ethics. Moreover, it highlighted the role of minority jurisprudence in shaping the lived experiences of Muslim communities in Western contexts.

Rakhmat, Aulia. "Religion and Reason in Contemporary Islamic Ethics: A Comparative Study of Syed Muhammad Naquib al-Attas and Taha Abderrahmane Thought." *Journal of Islamic Thought and Civilization* 13, no. 2 (2023): 134-151. [doi:10.32350/jitc.132.09]

➔ **See Abstract:** *Comparative Religion* **[Page 45]**

Islamic Finance (7 papers)

RELATED SUBJECTS: *Economics, Public Administration, Taxation, Finance, Islamic Studies*

Aziz, Jamal Abdul, Siti Maghfiroh, Ayu Kholifah, Adam Voak, and Chamada Chaidar Althof. "Rethinking 'Interest' in Islamic Finance: A Critique of the Method of Fatwa MUI and Its Legitimacy in Indonesia." *Journal of Islamic Thought and Civilization* 15, no. 1 (2025): 81-98. [doi:10.32350/jitc.151.05]

➔ **See Abstract:** *Economics* **[Page 68]**

Hakim, Rahmad and Ririn Noviyanti. "Imam al-Mawardi's View on the Concept of Taxation (Kharaj) in al-Ahkam Sulthaniyyah." *Journal of Islamic Thought and Civilization* 14, no. 1 (2024): 266-282. [doi:10.32350/jitc.141.16]

➔ **See Abstract:** *Fiscal Policy* **[Page 103]**

Ismail, Nurizal. "THE ISLAMIC WEALTH MANAGEMENT: AN ANALYSIS FROM IBN SINA'S PERSPECTIVE." *Journal of Islamic Thought and Civilization* 2, no. 1 (2012): 19-36. [https://journals.umt.edu.pk/index.php/JITC/article/view/24]

→ **See Abstract:** *Business Management* **[Page 33]**

Mahboob, Mohamed Nafeel, Fadillah Mansor, and Azian Bin Madun. "Reviving Agricultural Finance via Islamic Contracts: Promoting Risk Management, Economic Empowerment, and Social Justice." *Journal of Islamic Thought and Civilization* 15, no. 2 (2025): 72-95. [doi:10.32350/jitc.152.05]

→ **See Abstract:** *Agriculture* **[Page 4]**

Rahman, MuhammadMasudur. "The Inter-relationship between Ibadah and Halal Finance." *Journal of Islamic Thought and Civilization* 5, no. 1 (2015): 15-24. [https://journals.umt.edu.pk/index.php/JITC/article/view/61]

→ **See Abstract:** *Banking* **[Page 26]**

Sadiq, Ramla and Afia Mushtaq. "Role of Islamic Finance in Achieving Sustainable Development Goals." *Journal of Islamic Thought and Civilization* 5, no. 1 (2015): 46-55. [https://journals.umt.edu.pk/index.php/JITC/article/view/63]

→ **See Abstract:** *Economics* **[Page 76]**

Saptono, Prianto Budi, Ismail Khozen, and Ferry Jie. "Obedience to Uli'l-Amr and Tax Compliance: Islamic Scholarly Perceptions." *Journal of Islamic Thought and Civilization* 13, no. 1 (2023): 103-118. [doi:10.32350/jitc.131.08]

→ **See Abstract:** *Economics* **[Page 76]**

Islamic Governance (1 papers)

RELATED SUBJECTS: *Public Administration, Islamic Finance, Taxation, Fiscal Policy*

Hakim, Rahmad and Ririn Noviyanti. "Imam al-Mawardi's View on the Concept of Taxation (Kharaj) in al-Ahkam Sulthaniyyah." *Journal of Islamic Thought and Civilization* 14, no. 1 (2024): 266-282. [doi:10.32350/jitc.141.16]

→ **See Abstract:** *Fiscal Policy* **[Page 103]**

Islamic History (2 papers)

RELATED SUBJECTS: *Religious Studies, Theology, Interfaith Dialogue, History of Christian-Muslim Relations, Islamic Thought*

Ali, Farman. "Christian-Muslim Relations in the Second Half of 19th Century India in View of Syed Nasir-ul-Din Muhammad Abulmansur Dehlvi (d. 1903)." *Journal of Islamic Thought and Civilization* 13, no. 2 (2023): 152-163. [doi:10.32350/jitc.132.10]

→ **See Abstract:** *History of Christian-Muslim Relations* **[Page 135]**

Hamim, Khairul and M Masykur Abdillah. "Renaissance of Islam: A Content Analysis of Muhammad Rashid Rida's Exegesis." *Journal of Islamic Thought and Civilization* 13, no. 2 (2023): 104-119. [doi:10.32350/jitc.132.07]

→ **See Abstract:** *19th Century Islamic Thought* **[Page 1]**

Islamic Movements (1 papers)

RELATED SUBJECTS: *Sociology, Religious Studies, Digital Culture, Indonesia*

Aziz, Arfan, DI Ansusa Putra, and Muhammad Rafii. "Seizing Ahlussunah wal Jama'ah: The Contestation of Identity on Hermeneutic Digital Platforms in Indonesia." *Journal of Islamic Thought and Civilization* 15, no. 2 (2025): 401-418. [doi:10.32350/jitc.152.22]

→ **See Abstract:** *Digital Culture* **[Page 63]**

Islamic Philosophy (4 papers)

RELATED SUBJECTS: *Theology, Sufism, Metaphysics, Epistemology, Hermeneutics*

Arroisi, Jarman, Hamid Fahmy Zarkasyi, Mohammad Syam'un Salim, and Muhammad Taqiyuddin. "Understanding 'God as Reality': Analysis of the Ontological Approach in the Tradition of Islamic Philosophy and Sufism." *Journal of Islamic Thought and Civilization* 12, no. 1 (2022): 98-115. [https://journals.umt.edu.pk/index.php/JITC/article/view/1757]

→ **See Abstract:** *Epistemology* **[Page 91]**

Barsihannor, M. Ilham, Andi Tri Saputra, and Abdul Syatar. "Abdullah Saeed's Construction of the Hierarchy of Val-

ues in the Qur'an: A Philosophical Hermeneutic Perspective." *Journal of Islamic Thought and Civilization* 13, no. 1 (2023): 119-132. [doi:10.32350/jitc.131.09]

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Fata, Ahmad Khoirul, Izzuddin, and Pepen Irpan Fauzan. "Metaphysics as the Ontological Foundation of the State: The Convergence of al-Farabi's Political Thought and Pancasila in Indonesia." *Journal of Islamic Thought and Civilization* 15, no. 2 (2025): 269-287. [doi:10.32350/jitc.152.15]

➔ See Abstract: *Indonesian Studies* **[Page 141]**

Robingatun, Fidia Astuti, and Abdul Wasik. "Sufism Revisited: A Comprehensive Analysis of Emha Ainun Najib's Philosophical Contributions to Modern Society." *Journal of Islamic Thought and Civilization* 14, no. 1 (2024): 352-371. [doi:10.32350/jitc.141.21]

➔ See Abstract: *Cultural Studies* **[Page 56]**

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RELATED SUBJECTS: *Sociology, History, Philosophy, Religious Studies, Political Science*

A, Lukman Ayinla. "MUHTASIB (OMBUDSMAN) AND FATWA OFMUFTI IN NIGERIA: AN ANALYSIS OF THE IDEAL APPROACH." *Journal of Islamic Thought and Civilization* 6, no. 1 (2016): 1-16. [https://journals.umt.edu.pk/index.php/JITC/article/view/65]

➔ See Abstract: *Alternative Dispute Resolution* **[Page 4]**

Abdelgalil, Reda Ibrahim Ibrahim Elsayed. "The Philosophy of Creativity, Innovation, and Technology from an Islamic Perspective." *Journal of Islamic Thought and Civilization* 13, no. 1 (2023): 218-244. [doi:10.32350/jitc.131.16]

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Abdelgalil, Reda. "Orientalist Interpretations of Wahy: Qur'anic Revelation in 19th and 20th Century Studies." *Journal of Islamic Thought and Civilization* 14, no. 2 (2024): 140-158. [doi:10.32350/jitc.142.09]

➔ See Abstract: *History* **[Page 111]**

Abdulrahman, Manswab Mahsen. "National Social Security Fund of Kenya: An Assessment from Islamic Jurisprudence." *Journal of Islamic Thought and Civilization* 11, no. 2 (2021): 104-123. [https://journals.umt.edu.pk/index.php/JITC/article/view/1209]

➔ See Abstract: *Economics* **[Page 66]**

Abid, Abid Ali, Savera Shami, and Ayesha Ashfaq. "Facebook and Hate speech: Analyzing Relationship between Consumers." *Journal of Islamic Thought and Civilization* 11, no. 1 (2021): 453-462. [https://journals.umt.edu.pk/index.php/JITC/article/view/1333]

ABSTRACT: Religious extremism has been one of the major areas of concern for communication scholars throughout the world. In Pakistan, the form of sectarian division on the ideological occasion of Muharram has always been observed. As a result, a lot of hate speech has been used on social media by the followers of Shia and Sunni sects. This study not only aims to determine a relationship between the demographics of the users who post the hateful materials on the social media regarding any sect, it also aspires to investigate whether the socio-economic background, education or gender plays any role in determining the level of hate speech against any sect. For this purpose, while drawing upon the theory of Uses and Gratification, a sample of 100 users of Facebook were surveyed through a questionnaire developed on 5- point Likert scale. It was found that the people from different sects like to post and share the sectarian hate speech. The study found that there was a strong relationship in the level of religiosity and posting of hate speech, however, the more the tilt towards religious practices, the more users post hateful speech on Facebook pages, Furthermore, it was also found that the education level and socio- economic status also play important role in this arena; the better they live (more household income and more study), the lesser they post such hateful material.Keywords: Religious Extremism, Facebook, Hate Speech, Shia, Sunni

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➔ See Abstract: *Anthropology* **[Page 5]**

Ahmad, Zahid Tauqeer and Seemin Aslam. "Comparative Study of Architecture of the Great Mosque at Samarra, Iraq and Ibn Tulun Mosque at Cairo, Egypt." *Journal of Islamic Thought and Civilization* 10, no. 2 (2020):. [doi:10.32350/jitc.102.16]

→ **See Abstract:** *Anthropology* **[Page 6]**

Ahmad, Zohaib. "Marginalization and Reform of Religion: A Comparative Study of Moses Mendelssohn and Syed Ahmad Khan." *Journal of Islamic Thought and Civilization* 9, no. 2 (2019): 172-193. [doi:10.32350/jitc.92.09]

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Ahmad, Zohaib. "Religious Tolerance and Coexistence: Pluralist Dimensions in Ibn-e-Safi's Life and Writings." *Journal of Islamic Thought and Civilization* 11, no. 2 (2021): 213-229. [https://journals.umt.edu.pk/index.php/JITC/article/view/1221]

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Ahmad, Zohaib. "The Revival of Islamic Civilization: A Study of Maryam Jameelah's Views." *Journal of Islamic Thought and Civilization* 8, no. 2 (2018): 80-94. [https://journals.umt.edu.pk/index.php/JITC/article/view/106]

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Ahmed, Mansoor and Shama Anbrine. "Structural Positioning of Mosque in the Development Plan of the Federal Capital of Pakistan." *Journal of Islamic Thought and Civilization* 12, no. 1 (2022): 268-278. [https://journals.umt.edu.pk/index.php/JITC/article/view/2323]

→ **See Abstract:** *Architecture* **[Page 19]**

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→ **See Abstract:** *Comparative Religion* **[Page 43]**

Ain, Noor ul and Asher Ramish. "Supply Chain Management: An Islamic Business Ethics Perspective." *Journal of Islamic Thought and Civilization* 8, no. 1 (2018): 144-166. [https://journals.umt.edu.pk/index.php/JITC/article/view/98]

→ **See Abstract:** *Business* **[Page 30]**

Akhmetova, Elmira. "Islam and Politics in Malaysia since 1957: Fluctuation between Moderation and Radicalisation of the State, Society and Religion." *Journal of Islamic Thought and Civilization* 9, no. 2 (2019): 1-19. [doi:10.32350/jitc.92.01]

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Akhmetova, Elmira, Gumar F. Dautov, and Alfira S. Hajrullina. "The Concepts of Statehood and the Ideal Ruler in the Golden Horde Literature: The Husraw and Shirin of Qutb." *Journal of Islamic Thought and Civilization* 12, no. 2 (2022): 01-13. [https://journals.umt.edu.pk/index.php/JITC/article/view/2613]

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Akhtar, Muhammad, Muhammad Atif Aslam Rao, and Dogan Kaplan. "Islamic Intellectualism versus Modernity: Attempts to Formulate Coherent Counter Narrative." *Journal of Islamic Thought and Civilization* 13, no. 1 (2023): 257-269. [doi:10.32350/jitc.131.18]

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→ **See Abstract:** *International Relations* **[Page 144]**

Alagha, Joseph. "Hizbullah's Post-Islamist Resistance Art." *Journal of Islamic Thought and Civilization* 8, no. 1 (2018): 25-39. [https://journals.umt.edu.pk/index.php/JITC/article/view/90]

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Ali, Farman. "Early Christian Sirah Writings of Subcontinent: A Comparative Study of their Methods, Impact and Cogitating on New Contemporizing Methodology." *Journal of Islamic Thought and Civilization* 8, no. 1 (2018): 129-143. [https://journals.umt.edu.pk/index.php/JITC/article/view/97]

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Ali, Kausar, Huang Minxing, and Andrew Smith. "Muslim Ummah and its Disintegration in the Past: A Critical Analysis of the Tablighi Jamaat Perspective." *Journal of Islamic Thought and Civilization* 14, no. 1 (2024): 55-73. [doi:10.32350/jitc.141.04]

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Ali, Navin G. Haider. "Placing His Thoughts in Perspective: A Survey of Works on Fazlur Rahman." *Journal of Islamic Thought and Civilization* 6, no. 2 (2016): 18-34. [https://journals.umt.edu.pk/index.php/JITC/article/view/72]

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Ali, Syed Nazim, Saqib H. Khateeb, and Muslehuddin Musab Mohammed. "Scientific Discourse amongst the Scholars of the Oxford Journal of Islamic Studies: Bibliometric Study, and Geopolitical Analysis and Insights." *Journal of Islamic Thought and Civilization* 15, no. 1 (2025): 1-27. [doi:10.32350/jitc.151.01]

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Alias, Norazman and Nor Hafizi bin Yusof. "Eminence and Contributions of the Companions in the Development and Teaching of the Qur'an in the First Hijri Century." *Journal of Islamic Thought and Civilization* 14, no. 1 (2024): 191-208. [doi:10.32350/jitc.141.12]

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Alnaief, Moath and Kotb Rissouni. "A Critical Analysis of the Claim that Absolute Juristic Interpretation (Ijtihad) Has Ended." *Journal of Islamic Thought and Civilization* 12, no. 2 (2022): 28-40. [https://journals.umt.edu.pk/index.php/JITC/article/view/2593]

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Amnan, Dzulkifli Hadi Imawan. "Shaykh Nuruddin ar-Raniry's Contribution in his As-Shirath al-Mustaqim to Popularizing Islamic Law in the Nusantara." *Journal of Islamic Thought and Civilization* 12, no. 1 (2022): 225-238. [https://journals.umt.edu.pk/index.php/JITC/article/view/2141]

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→ **See Abstract:** *European Studies* **[Page 98]**

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→ **See Abstract:** *Economics* **[Page 67]**

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→ **See Abstract:** *Biopsychosocial Studies* **[Page 30]**

Arshad, Muhammad Rasheed. "The Inevitable Contingency of Ethics on Theistic Foundations." *Journal of Islamic Thought and Civilization* 11, no. 1 (2021): 159-174. [https://journals.umt.edu.pk/index.php/JITC/article/view/1019]

→ **See Abstract:** *Ethics* **[Page 93]**

Arzroomchilar, Ehsan and Maryam Olamaiekopaie. "Where Technology Meets Islam: Towards an Islamic Perspective on Technology." *Journal of Islamic Thought and Civilization* 12, no. 2 (2022): 14-27. [https://journals.umt.edu.pk/index.php/JITC/article/view/2533]

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Asim, Muhammad, Muhammad Akram Zaheer, and Yasmin Roofi. "Constitutional Economics under an Official Thought to be Divinely Guided: Implication on Islamic Republic of Iran." *Journal of Islamic Thought and Civilization* 10, no. 1 (2020): 273-287. [doi:10.32350/jitc.101.15]

→ **See Abstract:** *Economics* **[Page 67]**

Aswar, Hasbi and Subhan Afifi. "An Analytical Study of the Da'wah Movement of Prophet Muhammad in Relation to Social Movement Theory." *Journal of Islamic Thought and Civilization* 14, no. 2 (2024): 189-202. [doi:10.32350/jitc.142.12]

➔ **See Abstract:** *History* **[Page 118]**

Awad, Riad Salim. "The Role of Scientific Family Traditions in Societal Advancement in the Levant and Egypt:A Focus on Ibn Saghir's Family (478-759 AH / 1085-1357 AD)." *Journal of Islamic Thought and Civilization* 14, no. 2 (2024): 28-41. [doi:10.32350/jitc.142.03]

➔ **See Abstract:** *Education* **[Page 80]**

Ayaz, Mohammad, Hassan Shakeel Shah, Amat ul Mateen Noor, Sadaf Shaheen, and Jibrail Bin Yusuf. "Islamic Microfinancing by the Banking Sector of Pakistan: Problems and Solutions." *Journal of Islamic Thought and Civilization* 9, no. 2 (2019): 148-171. [doi:10.32350/jitc.92.08]

➔ **See Abstract:** *Banking* **[Page 26]**

Aziz, Jamal Abdul, Siti Maghfiroh, Ayu Kholifah, Adam Voak, and Chamada Chaidar Althof. "Rethinking 'Interest' in Islamic Finance: A Critique of the Method of Fatwa MUI and Its Legitimacy in Indonesia." *Journal of Islamic Thought and Civilization* 15, no. 1 (2025): 81-98. [doi:10.32350/jitc.151.05]

➔ **See Abstract:** *Economics* **[Page 68]**

Azlan, Ariff Aizuddin. "Islam and Nationalism in the Thought of Jamal Al-Din Al-Afghani." *Journal of Islamic Thought and Civilization* 12, no. 2 (2022): 212-224. [https://journals.umt.edu.pk/index.php/JITC/article/view/2913]

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Badarussyamsi. "Reframing Occidentalism: Purpose, Construction of Scientific Paradigms, and Reconstruction of Post-Orientalism Knowledge." *Journal of Islamic Thought and Civilization* 13, no. 1 (2023): 59-74. [doi:10.32350/jitc.131.05]

➔ **See Abstract:** *Cultural Studies* **[Page 51]**

Bakar, Abu, Fikri Mahzumi, and Mukhammad Zamzami. "Reading Hamka's and Shihab's Interpretations of Jihad: Abdullah Saeed's Contextual Approach." *Journal of Islamic Thought and Civilization* 15, no. 2 (2025): 288-305. [doi:10.32350/jitc.152.16]

➔ **See Abstract:** *Hermeneutics* **[Page 109]**

Bakir, Muhamadul and Khatijah Othman. "Wasatiyyah (Islamic Moderation): A Conceptual Analysis from Islamic Knowledge Management Perspective." *Journal of Islamic Thought and Civilization* 7, no. 1 (2017): 13-30. [https://journals.umt.edu.pk/index.php/JITC/article/view/79]

ABSTRACT: In an environment created by globalization and information affluence, the issue of moderation represents the primary concern of parents, educators, scholars, and leaders. The concept is somehow complicated and is regarded as personal or religious in practice and thought. In fact, there is no definite answer to the questionof what constitutes moderation. This paper examines the concept of Islamic Moderation (Wasatiyyah), its background and to analyze its common conceptual aspects or principles from the perspective of Islamic Knowledge Management (IKM). This exploration is an initiative to critically review, analyze and (re)constructthe existing formulations of IM within contemporary understanding and practices. The focus remains on identifying aspects of the relationship value of knowledge, its functions, and utilization within the practice of IM. From the perspective of this study, IM is viewed as an essential personality trait of an individual that determinesorganizational productivity and societal stability. In other words, the implications of this study cover various knowledge users who construct their Islamic Moderation Personality.

Bakozoda, Bokhtar. "Behind the Veil of Language: From the Philosophy of Language to Rumi's Mystical Poetry." *Journal of Islamic Thought and Civilization* 8, no. 2 (2018): 63-80. [https://journals.umt.edu.pk/index.php/JITC/article/view/105]

ABSTRACT: The poetic legacy of Jalal-ud-din Rumi, as reflected in his magnum opus Mathnavi, is a literary monument to Sufism's enduring power which allows it to transcend cultural and historical boundaries. Engaging with the past and anticipating future challenges, Rumi enters into conversation with all possible strands of thought through poetic and metaphoric language. His coverage of the relationship between language and meaning predates, and in some instances, corresponds with all linguistic themes that would

formthe core of European philosophy in twentieth century, subsequently labeled as the linguistic turn in Social Sciences. Saussere's relational theory of language, Wittgenstein's language games,' Gadamerian hermeneutics, French postmodernism, all these themes have been raised in one way or another within the overall scope of Mathnavi. Rumi's ruminations on language are scattered throughout and interspersed with terse but deep poetic expressions within the manifold stories of Mathnavi. In the current paper, I intend to critically compare Rumi and major representatives of European linguistic philosophy and highlight the commonalities and differences between them. This comparison is undertaken not to formulate Rumi's notion of language per se in relation to European philosophy of language. References to language in Rumi's poetry cannot be understood separately from his overall worldview defined by sufism's main idea of the unity of being (vah dat al-vujud). Language is viewed through this idea as a powerful tool for tracing transcendental presence in a phenomenal world of color and scent'. The paper demonstrates Rumi's employment of the limitless capacity of language to track' invisible traces of transcendental unity of being including the unity of religions.

Banikamal, Abdolmoghset and Hadi Gamshadzehirfar. "Delusive Versus Genuine Human Needs: An Islamic Response to Global Resource Scarcity." *Journal of Islamic Thought and Civilization* 9, no. 1 (2019): 23-36. [doi:10.32350/jitc.91.02]

➔ **See Abstract:** *Economics* **[Page 68]**

Bano, Shermeen and Inam ul Haq. "Poly-symbolic Religiosity and the Dilemmas of American Sufism: An Ethnographic Study of Zikr at a Sufi Shrine in Manhattan." *Journal of Islamic Thought and Civilization* 9, no. 1 (2019): 106-118. [doi:10.32350/jitc.91.07]

➔ **See Abstract:** *Anthropology* **[Page 8]**

Basid, Abdul, Moh Fauzan, Amrulloh Amrulloh, Mujianto Solichin, Ahmad Munjin Nasih, and Bakri Mohamed Bkheet Ahmed. "The Role of Nahdlatul Ulama' (NU) Diplomacy in Promoting Islam Rahmatan Lil 'Alamin Exegesis to Strengthen Indonesian State-Religion Concepts: A Study of Gus Dur's Thought." *Journal of Islamic Thought and Civilization* 14, no. 2 (2024): 224-245. [doi:10.32350/jitc.142.14]

➔ **See Abstract:** *Diplomacy* **[Page 64]**

Basit, Qari Abdul, Hafiz Abdul Rashid, and Habib ur Rehman. "Aberrant Behavior of Employees at Workplace: Conceivable Reasons, Effects and Remedies in Teachings of Qur'an." *Journal of Islamic Thought and Civilization* 10, no. 1 (2020): 311-331. [doi:10.32350/jitc.101.17]

➔ **See Abstract:** *Ethics* **[Page 94]**

Bello, Khalid Ishola. "The Concept and Practice of Wahare among Contemporary Muslims in Nigeria: Are there Correlations with Qur'an 4:20?." *Journal of Islamic Thought and Civilization* 10, no. 2 (2020):. [doi:10.32350/jitc.102.04]

➔ **See Abstract:** *Anthropology* **[Page 8]**

Benlahcene, Badrane. "Muslim -European Civilizational Encounters; French Colonization of Algeria: Its Framework and Impacts on Algerian Society and Culture." *Journal of Islamic Thought and Civilization* 10, no. 1 (2020): 24-45. [https://journals.umt.edu.pk/index.php/JITC/article/view/639]

➔ **See Abstract:** *Cultural Studies* **[Page 52]**

Bhat, Samee-Ullah. "Life and Works of Abul Hasan `Ali Nadwi (RA): An Analytical Study." *Journal of Islamic Thought and Civilization* 6, no. 1 (2016): 47-60. [https://journals.umt.edu.pk/index.php/JITC/article/view/68]

➔ **See Abstract:** *Biography* **[Page 29]**

Bhat, Samee-Ullah. "Towards Understanding the Muslim Historiography and Muslim Historians." *Journal of Islamic Thought and Civilization* 4, no. 1 (2014): 62-74. [https://journals.umt.edu.pk/index.php/JITC/article/view/50]

➔ **See Abstract:** *Biography* **[Page 29]**

Bisri, Hartati, Mustopa, and Theguh Saumantri. "Navigating Modern Challenges: The Practical Role of Triple-Relationship of Religious Moderation through an Islamic Perspective." *Journal of Islamic Thought and Civilization* 14, no. 2 (2024): 286-302. [doi:10.32350/jitc.142.17]

ABSTRACT: Humans inherently maintain three inseparable relationships in life: their relationship with God,

their interaction with fellow human beings, and their connection to the natural environment. These three relationships are essential for holding a balanced, harmonious, and meaningful life that prevents the detrimental consequences of misguided thinking. These relationships are intrinsically interconnected, with each exerting influence on one another. However, instability in one relationship can lead to imbalance, ultimately resulting in potential conflict and tension in social life. Hence, this research aims to interpret the in-depth meaning of religious moderation through the concept of the Tri-Relations of Religious Moderation, which includes hablum minallah (relationship with God), hablum minannas (relationship with fellow humans), and hablum minal 'alam (relationship with nature). The study employs a qualitative approach with a descriptive method. The study relied on the literature review that analyses various relevant sources on the selected topic. The findings indicated that the implementation of religious moderation from an Islamic perspective will not be complete if it solely focuses on human-to-human relationships, without involving their relationships with God and their natural environment. Moreover, this study claimed that Tri-Relations of Religious Moderation create a balance and harmony in life, especially in the contemporary era marked by technological advancements and modern challenges. Thus, implementing these tri-relations ensures a balanced, peaceful, and harmonious life. Additionally, this research aims to contribute to the study of religious moderation and the development of public policies that support strengthening religious moderation in society.

Chattha, Asma Nasar. "Perspective of the Islamic Law of War on the Armed Non-state Actors' Militancy." *Journal of Islamic Thought and Civilization* 11, no. 2 (2021): 344-360. [https://journals.umt.edu.pk/index.php/JITC/article/view/882]

➔ **See Abstract:** *Human Rights* **[Page 136]**

Cheema, Shahbaz. "An Unlikely Champion of Women's Rights under Muslim Personal Law: Mawdudi on the Anglo--Muhammadan Law." *Journal of Islamic Thought and Civilization* 9, no. 2 (2019): 37-64. [doi:10.32350/jitc.92.03]

➔ **See Abstract:** *Gender Studies* **[Page 105]**

Cheema, Shahbaz. "Distribution of Inheritance under Islamic Law: An Appraisal of Online Inheritance Calculators." *Journal of Islamic Thought and Civilization* 11, no. 1 (2021): 112-131. [https://journals.umt.edu.pk/index.php/JITC/article/view/1228]

➔ **See Abstract:** *Economics* **[Page 68]**

Csicsmann, Laszlo. "ISLAMIST MOVEMENTS AT CROSSROADS: THE CHOICE BETWEEN IDEOLOGY AND CONTEXT--DRIVEN APPROACH TO POLITICS. CASE STUDY ON THE HASHEMITE KINGDOM OF JORDAN." *Journal of Islamic Thought and Civilization* 1, no. 2 (2011): 49-61. [doi:10.32350/jitc.12.03]

➔ **See Abstract:** *Democracy* **[Page 60]**

Dar, Showkat Ahmad. "Muhammad Asad's Approach to Shari'ah." *Journal of Islamic Thought and Civilization* 5, no. 2 (2015): 15-23. [https://journals.umt.edu.pk/index.php/JITC/article/view/296]

➔ **See Abstract:** *History* **[Page 120]**

Ebrahimi, Mansoureh, Kamaruzaman Yusoff, and Arieff Salleh Bin Rosman. "Moderation in Islam: A Comparative Case Study on Perceptions of International Students in Malaysia." *Journal of Islamic Thought and Civilization* 12, no. 1 (2022): 208-224. [https://journals.umt.edu.pk/index.php/JITC/article/view/2171]

➔ **See Abstract:** *Education* **[Page 80]**

Ebrahimi, Mansoureh, Kamaruzaman Yusoff, and Arieff Salleh Bin Rosman. "Understanding Several Characteristics of Islam and Good Muslim: A Study of University Students in Malaysia." *Journal of Islamic Thought and Civilization* 11, no. 1 (2021): 22-42. [https://journals.umt.edu.pk/index.php/JITC/article/view/1485]

➔ **See Abstract:** *Cultural Studies* **[Page 52]**

Erdogan, Halide. "Dark Side of the Web in the Context of Online Radicalization." *Journal of Islamic Thought and Civilization* 13, no. 1 (2023): 34-46. [doi:10.32350/jitc.131.03]

➔ **See Abstract:** *Computer Science* **[Page 46]**

Faheem, Farrukh, Wang Xingang, Sajjad Hussain, Musarrat Iqbal, and Farhat Iqbal. "Religious Nationalization of Identity: Pakistan between Saudi Arabia and Iran, 1979-1988." *Journal of Islamic Thought and Civilization* 11, no. 2 (2021): 290-308. [https://journals.umt.edu.pk/index.php/JITC/article/view/1443]

➔ **See Abstract:** *History* **[Page 120]**

Faishal, Muhammad, Amroeni Drajat, Ryandi, Sumarsih Anwar, Shiyamu Manurung, Saimroh, and Nursalamah Siagian. "Bridging Tradition and Modernity:Comparative Study of Master's Programs in Aqidah and Islamic Philosophy in Indonesia." *Journal of Islamic Thought and Civilization* 15, no. 2 (2025): 348-364. [doi:10.32350/jitc.152.19]

➔ **See Abstract:** *Curriculum Development* **[Page 59]**

Fallatah, Hamed Othman, Mohd Al'ikhsan Bin Ghazali, Ahmad Shehab, and Nurazmallail Bin Marni. "The Impact of Rumors in KSA and its Resolution as Stated in Hadith." *Journal of Islamic Thought and Civilization* 11, no. 1 (2021): 439-452. [https://journals.umt.edu.pk/index.php/JITC/article/view/1537]

➔ **See Abstract:** *Communication Studies* **[Page 40]**

Fatmawati, Andi Muhammad Akmal, Andi Muh. Akhyar, Azwar, and Achmad Nasyori. "Determination of Islamic Month Start by Moonsighting Australia (Case Study: 1 Dzulhijah 1441)." *Journal of Islamic Thought and Civilization* 12, no. 2 (2022): 225-241. [https://journals.umt.edu.pk/index.php/JITC/article/view/2792]

➔ **See Abstract:** *Astronomy* **[Page 25]**

Fattahizadeh, Fathyieh and Fereshteh Motamad Langrodi. "Application of Fairclough's Critical Discourse Analysis Model to Quranic Verses Discussing Peaceful Dealing with Hypocrites." *Journal of Islamic Thought and Civilization* 12, no. 1 (2022): 184-200. [https://journals.umt.edu.pk/index.php/JITC/article/view/2094]

ABSTRACT: Critical Discourse Analysis (CDA) is an interdisciplinary research approach which declares that discourse is mutually related to social activities and power relations. This approach decodes the structure and hidden ideology of a text by describing and analyzing its language, context and current social and temporal situation. Some of the verses in the Holy Qur'an that deal with hypocrisy discuss dealing with hypocrites peacefully and have a discursive structure. The present study examined these verses as an ideological discourse based on Fairclough's CDA to elucidate thematic verses' capacity in the process of meaning creation and open up new horizons for researchers to analyze the thematic verses. The results have revealed that, at the description level, discourse components such as the expressive value of words, active and imperative sentences, and modality in verses are closely tied to dealing with hypocrites peacefully. The situational context analysis at the interpretation level has revealed that the enunciation style of the verses' textual layer is fully compatible with the social and temporal conditions at the time of their revelation. Analysis at the explanation level demonstrated the depth of the Divine revelation about hypocrisy, suggesting that these verses aim to promote the hegemony of monotheism, trust in God, patience, piety, and forgiveness in the Islamic society in addition to peaceful coexistence.Keywords: The Holy Qur'an, Peaceful coexistence, Discourse analysis, Fairclough's approach, Ideology

Feyyaz, Muhammad. "Faith, Reason and Statecraft in Contemporary Islam: Interpretations, Interface and Distortions." *Journal of Islamic Thought and Civilization* 3, no. 1 (2013): 75-102. [https://journals.umt.edu.pk/index.php/JITC/article/view/37]

➔ **See Abstract:** *Economics* **[Page 68]**

Ghazanfar, S. M.. "CIVILIZATIONAL CONNECTIONS: EARLY ISLAM AND LATIN-EUROPEAN RENAISSANCE." *Journal of Islamic Thought and Civilization* 1, no. 2 (2011): 1-34. [doi:10.32350/jitc.12.01]

➔ **See Abstract:** *Comparative Religion* **[Page 43]**

Gizbulaev, Magomed. "From the Caucasus to USA: Dagestani Islamic Manuscripts in Princeton University." *Journal of Islamic Thought and Civilization* 4, no. 1 (2014): 30-44. [https://journals.umt.edu.pk/index.php/JITC/article/view/47]

➔ **See Abstract:** *Cultural Studies* **[Page 52]**

Gul, Andleeb. "Current Trends of Muslim Academia in Comparative Religions." *Journal of Islamic Thought and Civilization* 7, no. 1 (2017):. [https://journals.umt.edu.pk/index.php/JITC/article/view/310]

➔ **See Abstract:** *Comparative Religion* **[Page 44]**

Gulam, Putli Noor Asikin Datu. "Sheikh Lokeman Hazli Azali: A Malaysian Sufi of Modern Era." *Journal of Islamic Thought and Civilization* 11, no. 2 (2021): 379-387. [https://journals.umt.edu.pk/index.php/JITC/article/view/1867]

→ **See Abstract:** *Biography* **[Page 29]**

Goktas, Vahit and Saeyd Rashed Hasan Chowdury. "Districts of Bangladesh Named After Sufis Manifesting the Great Impact of Sufism on Bengal Civilization: A Qualitative Study." *Journal of Islamic Thought and Civilization* 13, no. 1 (2023): 320-337. [doi:10.32350/jitc.131.22]

→ **See Abstract:** *Anthropology* **[Page 9]**

Habib, Muhammad Shahid. "The Meaning of Religious Dialogue: According to Christian-Muslim Theologians in Pakistan." *Journal of Islamic Thought and Civilization* 3, no. 2 (2013): 34-38. [https://journals.umt.edu.pk/index.php/JITC/article/view/42]

→ **See Abstract:** *Christian Studies* **[Page 35]**

Hamid, Zubair. "Muslim Response to the West: A Comparative Study of Muhammad 'Abduh and Said Nursi." *Journal of Islamic Thought and Civilization* 4, no. 2 (2014): 1-8. [https://journals.umt.edu.pk/index.php/JITC/article/view/55]

→ **See Abstract:** *Comparative Religion* **[Page 44]**

Hanna-e-Kalbi and Tahira Basharat. "A Comparative Study of the Personality Formulates of Ghazali and Freud." *Journal of Islamic Thought and Civilization* 10, no. 2 (2020): 223-242. [https://journals.umt.edu.pk/index.php/JITC/article/view/755]

→ **See Abstract:** *Comparative Literature* **[Page 41]**

Haq, Zia ul. "Illuminating the Shadows: A Qur'anic Theodicy on the Problem of Evil." *Journal of Islamic Thought and Civilization* 15, no. 2 (2025): 1-18. [doi:10.32350/jitc.152.01]

→ **See Abstract:** *Evil* **[Page 98]**

Hardivizon and Muhammad Sholihin. "Hybrid Rationality behind Customers' Choices of the Islamic Banks : An Experience of Bengkulu, Indonesia." *Journal of Islamic Thought and Civilization* 11, no. 1 (2021): 175-200. [https://journals.umt.edu.pk/index.php/JITC/article/view/859]

→ **See Abstract:** *Economics* **[Page 69]**

Harun, Amran, Naveed Ahmad, Yuary Farradia, and Zuhal Hussein. "Analysing Umrah Attributes in Relation to Tourist Travel Behaviour: A Systematic Literature Review of Religious Destinations and Future Perspectives." *Journal of Islamic Thought and Civilization* 14, no. 2 (2024): 72-105. [doi:10.32350/jitc.142.06]

ABSTRACT: The study of Umrah religious tourism often focuses on understanding factors influencing Umrah travel behaviors. Despite the attention given to Umrah travel behavior, comprehensive reviews on this topic remain scarce. This is particularly evident with recent developments in the religious tourism industry. To address this research gap, the current study investigates Umrah travelers' behavior and highlights research gaps to guide researchers in developing their future studies on Umrah religious tourism. This study provides a holistic and comprehensive understanding of Umrah attributes related to tourist travel behavior. It achieves this by: 1) Identifying distribution by year, the journals' geographic distribution of publications, data analysis techniques, methodology, and theories used. 2) Proposing future research directions. 3) Offering practical guidelines for management and marketing. This systematic literature review analyzed 20 Scopus and WOS articles from 2013 to 2023. It examined attributes influencing Umrah travel behaviors and categorized these into seven key themes: personal, destination image, demographics, psychological factors, travel accommodation, experiences, and perceived risks. The findings emphasize the need for deeper exploration of the connections between Umrah attributes and travel behavior. Policymakers and destination managers can take targeted actions to improve the pilgrimage experience.

Harun, Muhammad Safwan, Mohd Farhan Md. Ariffin, and Muhammad Ikhlas Rosele. "Social Change in the Time of Covid-19: A Phenomenal Study in Malaysia from the Perspective of Maqasid Al-Shari'ah." *Journal of Islamic Thought and Civilization* 11, no. 2 (2021): 186-212. [https://journals.umt.edu.pk/index.php/JITC/article/view/1483]

ABSTRACT: The COVID-19 pandemic has made a huge impact on Malaysia since the first Movement Control Order (MCO) was implemented in March 2020. All sectors including the economic sector, tourism, services, sports, the religious sector and entertainment have been subjected to the Standard Operating Procedures (SOPs), such as the wearing of face masks, hygienic care and physical distancing. Although compliance with the SOPs can still be questioned, it is undeniable that it has changed the society's way of living in Malaysia as the people are urged to adopt and adapt to the new norms in order to combat the spread of the virus. In fact,

social change in times of COVID-19 can be considered as a new 'urf (custom) practiced by the whole Islamic world. The issue is that these new changes coming with the application of the various SOPs for virus prevention are claimed to be for the benefit of religion, health, economy and education. Through phenomenal methodologies/Using a phenomenological methodology, this study emphasizes two main objectives, that are, explaining social change due to COVID-19 in Malaysia and analysing the correlation between social change and the parameters of maqasid al-shari'ah (the higher purposes of Shari'ah) in each new practice. In conclusion, it should be emphasized that the current social change must correspond with maqasid al-shari'ah especially in dealing with the matters of the religion.Keywords: COVID-19, Maqasid al-shari'ah, Social change, Standard Operation Procedure (SOP), Malaysia

Haryanto, Sri and Mohammad Muslih. "Critique of Spiritual Concepts in Transpersonal Psychology and Their Interrelation with The Qur'an." *Journal of Islamic Thought and Civilization* 14, no. 2 (2024): 178-188. [doi:10.32350/jitc.142.11]

ABSTRACT: Spirituality holds a significant position within transpersonal psychology, where it is deemed crucial for individual development and psychological well-being. This research conducts a critical analysis of spiritual concepts within transpersonal psychology vis-a-vis the teachings of the Al-Qur'an. The primary aim of this research is to delineate the similarities and disparities in the understanding of spirituality between transpersonal psychology and Qur'anic concept of spirituality through an in-depth examination of literature and theoretical perspectives. The outcomes of this study are intended to highlight the importance of comprehending the multifaceted and diverse interpretations of spirituality across various contexts. In addition, a content analysis approach will be employed in this study, in which the gathered data will be meticulously screened. This research finds out that transpersonal psychology places spirituality as a central theme in its studies. In transpersonal psychology, spirituality refers more to human aspirations for a meaningful life and as a source of human qualities. In other words, spirituality in the transpersonal psychology conception focuses more on aspects of human spirituality without touching on broader spiritual dimensions as taught in religions. While Qur'anic concept of spirituality encompasses more than just their inner attributes that are connected to transcendental objects; it also includes their spirit's essence and existence, which has a unique purpose that transcends their physical function, reason, and soul.

Hasbi, Muhammad, Nixson, Rina Reyati, Erman, and Ismardi. "Merasi: Revitalisation in Early Divorce Prevention." *Journal of Islamic Thought and Civilization* 14, no. 2 (2024): 336-354. [doi:10.32350/jitc.142.20]

➔ **See Abstract:** *Divorce Prevention* **[Page 65]**

Haswa, Maher, Man Baker, and Moath Alnaief. "Image of Women in Islam: Maqasid Approach for Correct Interpretation." *Journal of Islamic Thought and Civilization* 14, no. 1 (2024): 1-16. [doi:10.32350/jitc.141.01]

➔ **See Abstract:** *Cultural Studies* **[Page 53]**

Hayat, Amir and Muhammad Atif Aslam Rao. "An Analytical Discourse on Islamic Precept of Ihsan and Labour Productivity." *Journal of Islamic Thought and Civilization* 10, no. 1 (2020): 136-155. [doi:10.32350/jitc.101.07]

➔ **See Abstract:** *Business Administration* **[Page 32]**

Hayat, Amir. "Occupational Safety in Islamic Perspective." *Journal of Islamic Thought and Civilization* 8, no. 1 (2018): 178-191. [https://journals.umt.edu.pk/index.php/JITC/article/view/100]

➔ **See Abstract:** *Ethics* **[Page 95]**

Hayat, Azmat, Muhammad Hakimi Muhammad Shafiai, and Mohamad Sabri Haron. "Pragmatism, Neoliberalism OR Islam, The case of Alcoholic Beverages." *Journal of Islamic Thought and Civilization* 9, no. 1 (2019): 131-146. [doi:10.32350/jitc.91.09]

➔ **See Abstract:** *Economics* **[Page 69]**

Helmiati. "Friday Sermons in Singapore: The Voice of Authorities toward Building State-Centric Muslim Identity." *Journal of Islamic Thought and Civilization* 12, no. 2 (2022): 41-57. [https://journals.umt.edu.pk/index.php/JITC/article/view/2510]

➔ **See Abstract:** *Anthropology* **[Page 10]**

Hesova, Zora. "SCHELER AND GHAZALI: EXPLORATIONS OF THE FINALITY OF KNOWLEDGE BETWEEN EAST AND WEST." *Journal of Islamic Thought and Civilization* 1, no. 2 (2011): 89-102. [doi:10.32350/jitc.12.06]

➔ **See Abstract:** *Comparative Religion* **[Page 44]**

Hesova, Zora. "The Notion of illumination in the perspective of Ghazali's Mishkat Al-Anwar." *Journal of Islamic Thought and Civilization* 2, no. 2 (2012): 65-85. [https://journals.umt.edu.pk/index.php/JITC/article/view/334]

ABSTRACT: Illumination or knowledge through light is a central theme of medieval philosophy, especially in the Islamic tradition. This special kind of knowledge finds its source in the Quranic Verse of Light. Light became a major theme ofSufism and Islamic philosophy, the former being more closely to the Quranic source and the latter standing in the field of philosophy. In his Mishkat alanwar, the Niche of Lights, Abu Hamid al-Ghazali attempts to expose themeaning of light and knowledge through light. The bridging figure of the "Proof of Islam" opens an original perspective on the matter: through combination of theory and through embedding the knowledge in Sufi practices. Ghazalis perspective centers on the character of knowledge accessible through illumination that ultimately leads to an awareness of transcendence.

Hosni, Dina Abdul Rahman. "Islamism and Democracy: The Dilemma of the Egyptian Muslim Brotherhood Youth." *Journal of Islamic Thought and Civilization* 8, no. 2 (2018): 18-33. [https://journals.umt.edu.pk/index.php/JITC/article/view/103]

➔ **See Abstract:** *History* **[Page 121]**

Houti, Abdelqadir and Issam Okleh. "Philosophy of the Indic and Sufi Thought in the Islamic World - An Analysis of the Commonalities on the Ground of Spiritual and Religious Thought." *Journal of Islamic Thought and Civilization* 14, no. 2 (2024): 403-422. [doi:10.32350/jitc.142.24]

ABSTRACT: This research investigates the subject of the dialogue between the Indic and Sufi philosophies in the Muslim world and common theological and metaphysical backgrounds of the two traditions. Both Indic and Sufi traditions are based on the denial of the physical world, the sanctity of an individual and the achievement of the state of unity. The research is focused on the ontological side of the two traditions and their views on spirituality; non-dualism in Vedanta and tawhid in Sufism, their views on self, worship and the way to the divine. The study also captures the historical and cultural interaction that made it possible for the two traditions to touch each other intellectually and spiritually with special focus on the spread of Islam in South Asia. By analyzing these similarities this research conclude that Indic and Sufi philosophies offer two different ways of understanding the divine, human being and salvation. This comparative study helps readers to understand some of the syncretistic traditions that are part of the religious experience of the Islamic world and to better appreciate the complex patterns of religions of the world.

Husain, Andi Musthafa and Suyadi. "Integration of Ibn Sina's Universal Language Theory and Neuroscience in the Development of Learning Media." *Journal of Islamic Thought and Civilization* 13, no. 2 (2023): 164-177. [doi:10.32350/jitc.132.11]

➔ **See Abstract:** *Education* **[Page 82]**

Hussain, Talat and Muhammad Nadeem Khalil. "Shari'ah Issues in Islamic Capital Markets of Pakistan: A Case Study of Sukuk." *Journal of Islamic Thought and Civilization* 9, no. 1 (2019): 89-105. [doi:10.32350/jitc.91.06]

➔ **See Abstract:** *Economics* **[Page 69]**

Hussain, Tariq and Muhammad Qasim. "A Comparative Analysis of Terrorism among Muslim and Non-Muslim Countries in the Perspective of Economic Activity." *Journal of Islamic Thought and Civilization* 9, no. 1 (2019): 52-68. [https://journals.umt.edu.pk/index.php/JITC/article/view/116]

➔ **See Abstract:** *Conflict Studies* **[Page 47]**

Idris, Mahsyar, Andi Bahri Soi, St Nurhayati Ali, and Muhammad Yaumi. "Local Civilization and Hadith Traditions: Exploring Luqman Al-Hakim`s Conception of "Sparkling Pearls" in Latoa and its Relevance for Islamic Ethos Development." *Journal of Islamic Thought and Civilization* 14, no. 1 (2024): 209-230. [doi:10.32350/jitc.141.13]

➔ **See Abstract:** *Character Development* **[Page 35]**

Idriz, Mesut. "Educational Tradition of Ijazah in Islamic History with Reference to Persian Milieu." *Journal of Islamic Thought and Civilization* 12, no. 2 (2022): 179-195. [https://journals.umt.edu.pk/index.php/JITC/article/view/2450]

➔ **See Abstract:** *Education* **[Page 82]**

Idriz, Mesut and Galip Veliu. "Reconciling Religion and Reason: An Epistemic Perspective of European Muslims."

Journal of Islamic Thought and Civilization 14, no. 2 (2024): 63-71. [doi:10.32350/jitc.142.05]

→ **See Abstract:** *Epistemology* **[Page 91]**

Idrusiah, Rahmi Hidayati Al, Edi Kurniawan, Dody Sulistio, and Mohammad Syafiq. "Faskh Law Reformulation in Malaysia: A Critical Examination of Terengganu Sharia Court Case." *Journal of Islamic Thought and Civilization* 14, no. 2 (2024): 303-320. [doi:10.32350/jitc.142.18]

→ **See Abstract:** *Family Law* **[Page 99]**

Iftikhar, Rukhsana. "Genesis of Muslim Culture and Co-Existence in Mughal Era." *Journal of Islamic Thought and Civilization* 9, no. 1 (2019): 119-130. [doi:10.32350/jitc.91.08]

→ **See Abstract:** *Anthropology* **[Page 10]**

Ihsan, Nur Hadi, Ridani Faulika Permana, and Abdullah Muslich Rizal Maulana. "Bediuzzaman Said Nursi and the Nature of Human Creation in his Major Works: Considering a New Breakthrough in Islamic Philosophy." *Journal of Islamic Thought and Civilization* 12, no. 1 (2022): 81-97. [https://journals.umt.edu.pk/index.php/JITC/article/view/1708]

→ **See Abstract:** *Anthropology* **[Page 10]**

Iqbal, Riffat. "MacIntyre, Ricoerue and Iqbal on Pakistan's Identity Crisis: A Muslim Critique." *Journal of Islamic Thought and Civilization* 7, no. 1 (2017): 89-101. [https://journals.umt.edu.pk/index.php/JITC/article/view/82]

→ **See Abstract:** *History* **[Page 122]**

Iqbal, Sajid, Nadeem Iqbal, and Arshad Muneer. "Islamic Calendar Anomalies Reshaping Investor Behavior: A Qualitative Study." *Journal of Islamic Thought and Civilization* 9, no. 2 (2019): 212-232. [doi:10.32350/jitc.92.11]

→ **See Abstract:** *Behavioral Science* **[Page 27]**

Iqbal, Zafar, Fazal Rahim Khan, and Haseeb ur Rehman. "The "Innocence of Muslims" in the US Media: An Analysis of the Media Discourses on Islam and Muslims." *Journal of Islamic Thought and Civilization* 10, no. 1 (2020): 107-135. [https://journals.umt.edu.pk/index.php/JITC/article/view/643]

→ **See Abstract:** *Communication* **[Page 37]**

Islam, Md. Thowhidul. "Peaceful Coexistence of Various Religious Groups in Islam: Some Examples from the History of Muslim Societies." *Journal of Islamic Thought and Civilization* 8, no. 2 (2018): 183-203. [https://journals.umt.edu.pk/index.php/JITC/article/view/112]

→ **See Abstract:** *History* **[Page 122]**

Ismael, Ismael Saka. "An Examination of Causes of Delay in the Distribution of Estates in Ilorin and its Environs." *Journal of Islamic Thought and Civilization* 3, no. 2 (2013): 1-12. [https://journals.umt.edu.pk/index.php/JITC/article/view/39]

→ **See Abstract:** *History* **[Page 122]**

Ismail, Safinah, Abur Hamdi Usman, Mariam Abd. Majid, Abdul Wahab Md. Ali, Rosmawati Mohamad Rasit, Zulkefli Aini, and Siti Khaulah Mohd Hamzah Murghayah. "Muslim Parents' Communication Approach to Adolescents according to Al-Tarbiyyah Al-Rashidah by 'Abd al-Karim Bakkar." *Journal of Islamic Thought and Civilization* 14, no. 1 (2024): 283-302. [doi:10.32350/jitc.141.17]

→ **See Abstract:** *Education* **[Page 83]**

Jamil, Muhammad Faizan and Tayyaba Sohail. "Role of Socialization Patterns towards Adopting Rigid Sectarian Identities." *Journal of Islamic Thought and Civilization* 10, no. 1 (2020): 255-272. [doi:10.32350/jitc.101.14]

→ **See Abstract:** *Anthropology* **[Page 11]**

Jamil, Muhammad Yousaf. "Islamic Perspective of Leadership: A Role Model for Today's CEOs." *Journal of Islamic Thought and Civilization* 5, no. 2 (2015): 24-45. [https://journals.umt.edu.pk/index.php/JITC/article/view/297]

→ **See Abstract:** *Communication* **[Page 37]**

Javaid, Omar. "The Principles of a Circular Economy in the Light of Islamic Values and Beliefs." *Journal of Islamic Thought and Civilization* 12, no. 1 (2022): 166-183. [https://journals.umt.edu.pk/index.php/JITC/article/view/2113]

→ **See Abstract:** *Economics* **[Page 70]**

Kalbi, Hanna. "Bernard Lewis on Slavery in Islam." *Journal of Islamic Thought and Civilization* 5, no. 2 (2015): 46-55. [https://journals.umt.edu.pk/index.php/JITC/article/view/298]

→ **See Abstract:** *History* **[Page 123]**

Kanat, Kupeshov, Satershinov Bakhitzhan, Shagyrbay Almasbek, Meimankhozha Nurmukhammed, Zhanat Aldiyarova, and Nurgul Tutinova. "Cyber-Islamic Environment in the Religious Field of Kazakhstan." *Journal of Islamic Thought and Civilization* 15, no. 2 (2025): 473-485. [doi:10.32350/jitc.152.26]

→ **See Abstract:** *Cultural Studies* **[Page 53]**

karakaya, Mehmet Murat and Luay Hatem Yaqoob. "The Introduction of Khojazada's Tahafut Investigation, Translation and Evaluation." *Journal of Islamic Thought and Civilization* 11, no. 1 (2021): 280-300. [https://journals.umt.edu.pk/index.php/JITC/article/view/1068]

→ **See Abstract:** *History* **[Page 123]**

Kasdi, Abdurrohman, Abdul Karim, Umma Farida, and Miftahul Huda. "Development of Waqf in the Middle East and its Role in Pioneering Contemporary Islamic Civilization: A Historical Approach." *Journal of Islamic Thought and Civilization* 12, no. 1 (2022): 140-153. [doi:10.32350/jitc.121.10]

→ **See Abstract:** *Economics* **[Page 71]**

Kazeem, Akeem Olayinka and Fatmir Shehu. "Analyzing John H. Hick's Religious Pluralism and Its Implications from Islamic Ethical Perspectives." *Journal of Islamic Thought and Civilization* 13, no. 2 (2023): 178-194. [doi:10.32350/jitc.132.12]

→ **See Abstract:** *Ethics* **[Page 95]**

Kennedy, Gillian. "THE TRANSFORMATION OF THE EGYPTIAN ISLAMISTS : GENUINE VALUE PLURALISM OR DEMOCRATIC WINDOW-DRESSING." *Journal of Islamic Thought and Civilization* 1, no. 2 (2011): 63-73. [doi:10.32350/jitc.12.04]

→ **See Abstract:** *Democracy* **[Page 60]**

Khakim, Usmanul, Hamid Fahmy Zarkasyi, Fuad Mas'ud, and Muhammad Faqih Nidzom. "Formulating an Islamic Corporate Social Responsibility (I-CSR) Model: Integrating Maqasid Shari'ah and Ihsan." *Journal of Islamic Thought and Civilization* 14, no. 2 (2024): 263-285. [doi:10.32350/jitc.142.16]

→ **See Abstract:** *Business* **[Page 30]**

Khaldi, Boutheina. "Modern Salafism in Bint al-Shati's Journey to the Hijaz." *Journal of Islamic Thought and Civilization* 13, no. 2 (2023): 1-15. [https://journals.umt.edu.pk/index.php/JITC/article/view/4325]

→ **See Abstract:** *History* **[Page 123]**

Khalid, Iffat and Muhammad Amin. "A Critical Review of Shamsuddin Azeemi's "Muraqabah" through the Lens of The Qur'an and Hadith." *Journal of Islamic Thought and Civilization* 11, no. 1 (2021): 301-317. [https://journals.umt.edu.pk/index.php/JITC/article/view/681]

ABSTRACT: Meditation is an ancient practice that allows people to think about the existence and the main purpose of their lives. It has various forms and is associated with the different religions. Meditation in Islamic societies/cultures is linked with Sufism (Mysticism). During meditation Sufis follow certain practices; most of which are common among different Sufi Schools (Silsila) including Muraqabah. This research article critically analyses the famous practice of Muraqabah, also presented by Khawaja Shamsuddin Azeemi, in his manuscript "Muraqabah: The Art and Science of Sufi Meditation." Azeemi states that Muraqabah is one of the ways of achieving closeness to Allah and attaining gnosis (marifa Allah). Azeemi has presented Sufi rituals systematically covering the fundamental aspects of meditation (mysticism) that comprises prayer (Du'a), contemplation (Muraqabah), and invocation (Dhikr). Khawaja Shamsuddin Azeemi's book is a complete manual containing detailed guidelines regarding Muraqabah and its various forms with emphasis that practicing Muraqabah will help "to attain closeness to Allah". According to the Holy Qur'an and Hadith, closeness to Allah can be obtained by offering Salah, Tahajjud and sitting for Itikaf in the month of Ramazan. The critical analysis through the lens of the Holy Qur'an and Hadith shows that neither is the term "Muraqabah" mentioned in the Holy Qur'an and Hadiths nor is there any evident proof for the diverse rites and rituals associated with the practice of Muraqabah. It is a term coined specifically by the Sufis, along with

its various forms and rituals.Keywords: Dhikr, Muraqabah, The art and science of sufi meditation, Spirituality, Contemplation

Khalil, Usman and Abida Khan. "Islam and Postmodernity: M. Arkoun on Deconstruction." *Journal of Islamic Thought and Civilization* 3, no. 1 (2013): 28-57. [https://journals.umt.edu.pk/index.php/JITC/article/view/35]

→ **See Abstract:** *Epistemology* **[Page 92]**

Khan, Abdul Majid. "Concept of Wealth and Poverty in the Light of Islamic Tradition." *Journal of Islamic Thought and Civilization* 5, no. 1 (2015): 1-14. [https://journals.umt.edu.pk/index.php/JITC/article/view/60]

→ **See Abstract:** *Economics* **[Page 71]**

Khan, Aijaz Ahmad. "The Offensive Depictions of Prophet Muhammad (SAW) in Western Media and its Consequences." *Journal of Islamic Thought and Civilization* 4, no. 1 (2014): 45-61. [https://journals.umt.edu.pk/index.php/JITC/article/view/49]

→ **See Abstract:** *Communication* **[Page 38]**

Khan, Muhammad Danyal. "The Debate of Procedural versus Programmatic Secularism: Reflections from Constitutionalism in Pakistan." *Journal of Islamic Thought and Civilization* 8, no. 1 (2018): 60-71. [https://journals.umt.edu.pk/index.php/JITC/article/view/92]

→ **See Abstract:** *History* **[Page 123]**

Khan, Muhammad Kalim Ullah and Zahoor Ullah Al-Azhari. "Radicalization and Academia: Its Impacts on Students and Counter-Radicalization Strategies." *Journal of Islamic Thought and Civilization* 9, no. 1 (2019): 165-176. [doi:10.32350/jitc.91.11]

→ **See Abstract:** *Education* **[Page 83]**

Khan, Nawar. "Quranic TQM Philosophies and Principles: The Basis of an Islamic Welfare State." *Journal of Islamic Thought and Civilization* 14, no. 2 (2024): 386-402. [doi:10.32350/jitc.142.23]

→ **See Abstract:** *Business Administration* **[Page 32]**

Khan, Sajid Shahbaz. "Orientalism and Muslim Historical Critical Methods." *Journal of Islamic Thought and Civilization* 4, no. 1 (2014): 75-81. [https://journals.umt.edu.pk/index.php/JITC/article/view/51]

→ **See Abstract:** *Critical Methods* **[Page 49]**

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→ **See Abstract:** *Economics* **[Page 72]**

Khan, Sardaraz and Roslan bin Ali. "Argument is War Metaphor in the Qur'an." *Journal of Islamic Thought and Civilization* 10, no. 1 (2020): 66-86. [doi:10.32350/jitc.101.04]

→ **See Abstract:** *Cognitive Science* **[Page 36]**

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→ **See Abstract:** *Health Education* **[Page 108]**

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→ **See Abstract:** *Architecture* **[Page 20]**

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→ **See Abstract:** *Gender Studies* **[Page 105]**

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→ **See Abstract:** *History* **[Page 124]**

Laallam, Abdelkader, Salina Kassim, Engku Rabiah Adawiah bt Engku Ali, and Buerhan Saiti. "Waqf in Algeria: Its Historical Exploration from Ottoman to Post-Independence Era." *Journal of Islamic Thought and Civilization* 11, no. 1 (2021): 132-158. [https://journals.umt.edu.pk/index.php/JITC/article/view/1233]

→ **See Abstract:** *Economics* **[Page 72]**

Loudghiri, Khadija and Abdesselam Fazouane. "The Concept of Well-being in Arab-Muslim Thought: Reviewing Related Literature, from Africa to Southeast Asia." *Journal of Islamic Thought and Civilization* 12, no. 1 (2022): 17-33. [doi:10.32350/jitc.121.02]

→ **See Abstract:** *Ethics* **[Page 95]**

Lulu, Reem Adib, Taha Ibrahim Shabeeb, Luwaytha Salah Habeeb, Sohayle M Hadji Abdul Racman, and Laythaldin Salah Habeeb. "Socio-Political Representation of Muslim Women: The Case of Palestinian Murabitat at Al-Aqsa Mosque." *Journal of Islamic Thought and Civilization* 14, no. 2 (2024): 106-124. [doi:10.32350/jitc.142.07]

→ **See Abstract:** *Gender Studies* **[Page 105]**

Maawali, Al Muatasim. "The Omani Experience of Multi-religious Coexistence and Dialogue: A Historical Approach to the Omani Principles and its Luminous Examples." *Journal of Islamic Thought and Civilization* 11, no. 1 (2021): 59-78. [https://journals.umt.edu.pk/index.php/JITC/article/view/499]

→ **See Abstract:** *History* **[Page 124]**

Madni, Hafiz Hassan. "Waqf Properties Act 2020 and the Constitution of Pakistan: A Critical Study." *Journal of Islamic Thought and Civilization* 12, no. 1 (2022): 279-290. [https://journals.umt.edu.pk/index.php/JITC/article/view/2463]

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→ **See Abstract:** *History* **[Page 124]**

Mahmood, Muhammad Riaz, Mohammad Dilshad Mohabbat, and Hafiz Muhammad Hammad. "Historical Evolution and Prevention of Westophobia in Muslim Societies." *Journal of Islamic Thought and Civilization* 13, no. 1 (2023): 308-319. [doi:10.32350/jitc.131.21]

→ **See Abstract:** *History* **[Page 125]**

Majdin, Mohamad Firdaus Mansor, Rahmah Bt. Ahmad H. Osman, Fauziah Fathil, Md. Salleh Yaapar, and Saleh al Zuheimi. "Revisiting Omani Legacy in Malaya through the Royal Kedah Dress: Reassessment." *Journal of Islamic Thought and Civilization* 12, no. 1 (2022): 34-52. [https://journals.umt.edu.pk/index.php/JITC/article/view/2225]

→ **See Abstract:** *Anthropology* **[Page 11]**

Majeed, Asma. "Problems and Possibilities in Reconciling Islam and Gender Equality Policies in Pakistan." *Journal of Islamic Thought and Civilization* 8, no. 1 (2018): 93-104. [https://journals.umt.edu.pk/index.php/JITC/article/view/95]

→ **See Abstract:** *Human Rights* **[Page 136]**

Majeed, Shumaila. "An Analytical study of Bediuzzaman Said Nursi's Intellectual Development and Composition of Risale-i Nur (a Thematic Qur'anic Exegesis)." *Journal of Islamic Thought and Civilization* 10, no. 2 (2020):. [doi:10.32350/jitc.102.10]

➔ **See Abstract:** *Comparative Religion* **[Page 45]**

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➔ **See Abstract:** *Economics* **[Page 73]**

Malik, Ayesha Mehmood and Mamoona Rashid. "Islamic Ideology and the Evolution of Courtyard: A Case Study of a Havili, Old City Lahore." *Journal of Islamic Thought and Civilization* 6, no. 1 (2016): 76-84. [https://journals.umt.edu.pk/index.php/JITC/article/view/70]

➔ **See Abstract:** *Architecture* **[Page 20]**

Malik, Bilal Ahmad. "Civilizational Problem or Political Crisis? Comparative Analysis of Malek Bennabi and Syed Mawdudi's Approach to Renaissance." *Journal of Islamic Thought and Civilization* 12, no. 1 (2022): 254-267. [https://journals.umt.edu.pk/index.php/JITC/article/view/2333]

➔ **See Abstract:** *History* **[Page 125]**

Malik, Muhamamd Ilyas, Farah Jamil, and Beenish Mujahid. "Developing Standards for Mosque Design in Lahore, Pakistan." *Journal of Islamic Thought and Civilization* 9, no. 1 (2019): 141-164. [https://journals.umt.edu.pk/index.php/JITC/article/view/122]

➔ **See Abstract:** *Architecture* **[Page 20]**

Malik, Sana and Beenish Mujahid. "Perception of House Design in Islam: Experiences from Saudi Arabia and Pakistan." *Journal of Islamic Thought and Civilization* 6, no. 2 (2016): 52-76. [https://journals.umt.edu.pk/index.php/JITC/article/view/74]

➔ **See Abstract:** *Architecture* **[Page 21]**

Masood, Farid Bin and Muhammad Rasheed Arshad. "Exploring Civilization: Analyzing Siraj Munir's Conception of Islamic Civilization." *Journal of Islamic Thought and Civilization* 13, no. 1 (2023): 215-227. [doi:10.32350/jitc.131.15]

➔ **See Abstract:** *Cultural Studies* **[Page 54]**

Mazhar, Shumaila and Shahzadi Pakeeza. "Insights into the Deepest Recesses of Human Mind: A Comparative Analysis of Ghazalian Aql and Freudian Ego." *Journal of Islamic Thought and Civilization* 10, no. 1 (2020): 156-169. [doi:10.32350/jitc.101.08]

ABSTRACT: The core objective of this study is to provide a venue to the integration of the spiritual insights of Ghazalian thought with the deep knowledge resulted from Freudian psychoanalysis. A descriptive and analytical approach has been adopted to analyze Ghazalian concept of aq'l and Freudian ego. Zepetnek's (1998) theory of comparative literature has provided guidelines for a thorough analysis of both the models. This analytical approach may guide us to an alternative critical agenda for having a better grasp of the human psyche. The findings of the study reveal that both aq'l and ego are the conscious parts of the psyche which use logical thinking and mediate between the deep levels of the psyche and the external reality. Freudian ego develops out of modification of the id, playing the role of a mediator between the id and external reality. Likewise, Ghazali gives a leading position to the intellect or aq'l which comprises reason, the capacity to discriminate vice and virtue. Besides, the current study proceeds from the postulation that despite the fact that Freudian psychoanalytic theory has brought forward insightful psychological considerations, equally appropriate readings will probably result from analyzing Ghazalian theory of soul. At the same time, it is also hoped that the insights brought forth by this study may open new vistas for the study of human nature.

Meerasahibu, Dheen Mohamed Mohamed. "Investigating Intrinsic Duality of Law and Spirit: An Analysis of Abu Yazid's Sufism." *Journal of Islamic Thought and Civilization* 14, no. 2 (2024): 1-14. [doi:10.32350/jitc.142.01]

ABSTRACT: The intricate relationship between the duality of outward (zahir) and inward (batin) religiosity has expressed significant attention concerning contemporary scholars. This dynamic interplay of intrinsic spiritual realization offers a significant religious identity, which cannot stand alone. Such inquiries within the Islamic tradition, are expressed through the duality of terms such as "Sharia and Tariqa," "law and spirit," or "fiqh and tasawwuf." The issue has remained highly contested throughout the history of Islamic thought. The idea that there are two categories of scholars--those who belong to the outward (ulama' al-zahir) and those

who belong to the inward (ulama' al-batin)--are known in the intellectual and spiritual culture of Islam. For Sufis, the spiritual dimension constitutes the core of the Islamic perception of a well-rounded personality and maintaining the balance between both the internal and external aspects of human actions, ritual or otherwise, is foundational for realizing the Islamic ideals in life. Despite this, misunderstandings continue to surface in scholarly writings. Thus, this paper attempts to address this issue of outward and inward religiosity through the perspective of the pioneer of the Sufi movement in Islam, Abu Yazid al-Bistami (d. 234/878), who was termed by al-Junayd as "Gabriel among the angels." Additionally, this study aims to elaborate on the original Sufi position through al-Bistami and contribute to the contemporary awakening towards the spiritual value of human life.

Meerasahibu, Dheen Mohamed Mohamed. "Pre-Muhammadan Prophets in the Muslim Tradition and Piety." *Journal of Islamic Thought and Civilization* 11, no. 2 (2021): 01-18. [https://journals.umt.edu.pk/index.php/JITC/article/view/1356]

➔ **See Abstract:** *History* **[Page 126]**

Melhim, Muhammad Husni Abu, Yousef Mohammed Al-Shurman, Fatima A. Zainelabdin, Yasser Ahmed Rabab'a, Rihab A. BaniSaeed, and Mahmoud Ali Rababah. "ISIS' Miscontextualization of Hadith through the Strategic Linguistic Propaganda: A Socio-political Analysis." *Journal of Islamic Thought and Civilization* 13, no. 1 (2023): 89-102. [doi:10.32350/jitc.131.07]

➔ **See Abstract:** *Communication* **[Page 38]**

Mirzarakhimov, Bakhtiyor. "The Essence of the Concept of Wahdat Al-Wujud in Muhyiddin Ibn Arabi's Sufism: An Analysis Based on the "Risalat Al-Wujudiyya"." *Journal of Islamic Thought and Civilization* 15, no. 1 (2025): 99-112. [doi:10.32350/jitc.151.06]

ABSTRACT: This article provides a scholarly analysis of the concept of Wahdat al-Wujud (Oneness of Existence) in the Sufi philosophy of Muhyiddin Ibn Arabi, focusing on its theological, metaphysical, and epistemological dimensions. The study aims to explore the essence of Divine Oneness (wahdaniyat), Singularity (fardaniyat), and Self-Subsistence of the Truth (Qayyumiyat al-Haq), as well as the process of spiritual annihilation (fana). Using a qualitative research methodology based on textual analysis, the article examines primary source such Risalat Al-Wujudiyya (Existential Message,) alongside secondary academic interpretations. The research investigates Ibn Arabi's ontological framework, particularly his distinction between existence (wujud) and non-existence (adam), emphasizing that all creation is a manifestation of Divine reality. It argues that in his teachings, self-awareness is central to understanding existence, as human consciousness serves as a mirror reflecting Divine presence. Furthermore, the study explores how Ibn Arabi's concept of Haq (The Truth) oscillates between transcendence and immanence, sometimes described as entirely beyond creation and at other times manifesting through it. The findings highlight the paradoxical nature of Ibn Arabi's metaphysics, where the perception of unity depends on an individual's level of spiritual realization. The research contributes to the broader discourse on Islamic mysticism by clarifying the epistemological implications of Wahdat al-Wujud and its impact on Sufi thought.

Mohomed, Carimo. ""The Days of God"- Muhammad Iqbal's Conception of Time and History." *Journal of Islamic Thought and Civilization* 7, no. 2 (2017): 1-17. [https://journals.umt.edu.pk/index.php/JITC/article/view/83]

➔ **See Abstract:** *History* **[Page 126]**

Momen, Abdul, Mansoureh Ebrahimi, and Kamaruzaman Yusoff. "British Colonial Education in the Indian Subcontinent (1757-1858): Attitude of Muslims." *Journal of Islamic Thought and Civilization* 14, no. 1 (2024): 17-39. [doi:10.32350/jitc.141.02]

➔ **See Abstract:** *Colonial Studies* **[Page 37]**

Mufid, Abdul. "Unification of Global Hijrah Calendar In Indonesia: An Effort To Preserve The Maqasid Sunnah of The Prophet (SAW)." *Journal of Islamic Thought and Civilization* 10, no. 2 (2020):. [doi:10.32350/jitc.102.02]

➔ **See Abstract:** *Calendar Studies* **[Page 34]**

Munir, Mohsina and Tahira Abdul Quddus. "Provision of Nafqah Right to Child: The Islamic Wisdom and Implementation in Pakistan." *Journal of Islamic Thought and Civilization* 8, no. 1 (2018): 167-177. [https://journals.umt.edu.pk/index.php/JITC/article/view/99]

➔ **See Abstract:** *Family Studies* **[Page 100]**

Munir, Muhammad Ahmad and Brian Wright. "The Fatwas of Abd al-Hayy of Farangi Mahall and the Formation of Sunni Identity in British India." *Journal of Islamic Thought and Civilization* 11, no. 2 (2021): 19-43. [https://journals.umt.edu.pk/index.php/JITC/article/view/1562]

➔ **See Abstract:** *Anthropology* **[Page 12]**

Musa, Muhammad Arif, Abd Muhaimin Ahmad, Muhammad Fawwaz, and Muhammad Yusoff. "Assumed Contradictions in the Quran: An Analysis on Al-Alusi's Disputation of Al-Kindi in "The Apology of Al-Kindi"." *Journal of Islamic Thought and Civilization* 14, no. 1 (2024): 320-334. [doi:10.32350/jitc.141.19]

ABSTRACT: The priest, Abd al-Masih al-Kindi wrote an apology in response to Hashimi's invitation to convert to Islam. The apology included various criticisms he had made against Islam, including regarding the Quran, the Prophet Muhammad (PBUH), Shariah and so on. A decade later, in the 19th century, Numan Khayr al-Din, the son of Abu Thana al-Alusi penned his book entitled al-Jawab al-Fasih li Ma Laffaqahu Abd al-Masih as a response to the criticisms made by Abd al-Masih Kindi who claimed that the Quran contained contradictory verses. This study aims to evaluate al-Alusi's arguments on the claims of al-Kindi. Two literatures, namely "The Apology of al-Kindi" and "Al-Jawab al-Fasih li-ma Laffaqahu Abd al-Masih", serve as the primary references for this study. The current research concludes that Alusi's reconciliation of the assumed contradictory verses takes four forms: (1) to refer to occasions of revelation (asbab al-nuzul); (2) to consider the context of the verse (siyaq); (3) to provide the correct interpretation of the verse; and (4) to resort to abrogation (naskh).

Mushtaq, Afia, Hassan Sultan, and Farrukh Ijaz. "Income Smoothing and Islam: Evidence from Pakistan Shari'Ah Compliant Companies." *Journal of Islamic Thought and Civilization* 6, no. 2 (2016): 77-93. [https://journals.umt.edu.pk/index.php/JITC/article/view/75]

➔ **See Abstract:** *Accounting* **[Page 2]**

Mushtaq, Afia, Ramla Sadiq, and Farrukh Ijaz. "Religious Education: Analysis over the Years." *Journal of Islamic Thought and Civilization* 4, no. 2 (2014): 55-66. [https://journals.umt.edu.pk/index.php/JITC/article/view/58]

➔ **See Abstract:** *Education* **[Page 83]**

Mustafa, Zainun, Azizan Baharuddin, and Shaikh Mohd Saifuddeen. "Islam, Science and Education: Delving into the Progress, Collaboration and Biases." *Journal of Islamic Thought and Civilization* 11, no. 2 (2021): 44-68. [https://journals.umt.edu.pk/index.php/JITC/article/view/1308]

➔ **See Abstract:** *Education* **[Page 84]**

Mustapha, Ahmad Sharifuddin, Nur Zainatul Nadra Zainol, Che Adenan Mohammad, Mustapahayuddin Abdul Khalim, Nik Kamal Wan Muhammed, and Muhamad Syazwan Faid. "Al-Fatani's Perspectives on Islamic Family Law: Insights from Hidayah Al-Muta'allim Wa'Umdah Al-Muta'alim." *Journal of Islamic Thought and Civilization* 14, no. 1 (2024): 247-265. [doi:10.32350/jitc.141.15]

➔ **See Abstract:** *Cultural Studies* **[Page 55]**

Nabi, Nasir. "Islamic Economic Thought in the Medieval." *Journal of Islamic Thought and Civilization* 3, no. 2 (2013): 21-33. [https://journals.umt.edu.pk/index.php/JITC/article/view/41]

➔ **See Abstract:** *Economics* **[Page 73]**

Naseem, Muhammad Yaseen and Samraiz Hafeez. "A Legitimate Response of Muslims towards Islamophobia." *Journal of Islamic Thought and Civilization* 7, no. 1 (2017): 31-52. [https://journals.umt.edu.pk/index.php/JITC/article/view/80]

➔ **See Abstract:** *Human Rights* **[Page 137]**

Naveed, Shagufta, Muzammil Khurshid, and Muhammad Azeem. "A Gender based Analysis of Awareness Level and Willingness regarding Islamic Banking Products and Services: An Evidence from Pakistan." *Journal of Islamic Thought and Civilization* 10, no. 1 (2020): 182-196. [doi:10.32350/jitc.101.10]

➔ **See Abstract:** *Economics* **[Page 74]**

Nawaz, Muhammad Shah, Irfan Sabir, Muhammad Bilal Majid, and Asma Rafique. "Analyzing the Mediating Roles of Attitude and Awareness in shaping the Relationship between Religiosity and the Purchase Intention of Halal Cosmetics." *Journal of Islamic Thought and Civilization* 14, no. 2 (2024): 203-223. [doi:10.32350/jitc.142.13]

→ **See Abstract:** *Consumer Behavior* **[Page 47]**

Nor, Mohd Roslan Mohd, Hafiz Atif Iqbal, and Muhammad Akram Hureri. "Possession of Zakat and Contemporary Outlook: A Review." *Journal of Islamic Thought and Civilization* 13, no. 1 (2023): 293-307. [doi:10.32350/jitc.131.20]

→ **See Abstract:** *Charity* **[Page 35]**

Nurhayati, Abu Rokhmad, Tri bayu Purnama, Putra Apriadi Siregar, Reni Ria Armayani Hasibuan, and Fitri Hayati. "The Islamic Perspective on the Effect of Religiosity, Anxiety and Belief regarding COVID-19 on Undisclosed Status of COVID-19 in the Muslim Youth." *Journal of Islamic Thought and Civilization* 12, no. 2 (2022): 164-178. [https://journals.umt.edu.pk/index.php/JITC/article/view/2395]

ABSTRACT: Many people who suffered from COVID-19 symptoms have been diagnosed as positive for COVID-19. However, most of them did not want to reveal their COVID-19 status. The purpose of this study is to investigate the effect of religiosity, anxiety, and COVID-19 belief on the undeclared status of COVID-19 in Muslim youth. This study uses a cross-sectional design; researchers will conduct research on Muslim youth in North Sumatra Province, with the main criteria suspecting COVID-19. Researchers will provide informed consent to Muslim youth parents (in case there are Muslim youths aged 16-17 years) for seeking formal permission to participate in this research process. In this study, data was analyzed using chi-square and logistic regression with 95% confidence intervals. This research was conducted on 826 Muslim youth who are willing to be respondents and suspect COVID-19 with symptom or had a contact with the closest family member who is diagnosed positive for COVID-19. There was no influence between social economics in COVID-19 (p=0.709; 95% CI), religiosity (p=0.88; 95% CI), anxiety (p=0.147; 95% CI) on undisclosed status of COVID-19. The results of this study indicate that youth who do not believe in COVID-19 have 2,351 risk (1.27-432; 95% CI) on undisclosed status of COVID-19 compared to youth who believe in COVID-19 experience on undisclosed status of COVID-19. To reduce the risk of COVID-19 transmission caused by Undisclosed Status COVID-19, the Indonesian government must increase Muslim youth confidence in COVID-19.Keywords: Anxiety, Belief of COVID-19, Islamic Perspective, Muslim Youth, Religiosity, Undisclosed Status.

Oba, Abdulmumini A.. "Human rights and beyond: Some conceptual differences between Islamic and Western perspectives of human rights." *Journal of Islamic Thought and Civilization* 2, no. 2 (2012): 35-50. [https://journals.umt.edu.pk/index.php/JITC/article/view/336]

→ **See Abstract:** *Human Rights* **[Page 137]**

Obalowu, Issah Abeebllahi and Adibah binti Abdul Rahim. "The Concept of Al-Hakimiyyah and its Divergence from the Concept of Sovereignty: An Analysis of Mawdudi's and Sayyid Qutb's Ideas." *Journal of Islamic Thought and Civilization* 11, no. 2 (2021): 87-103. [https://journals.umt.edu.pk/index.php/JITC/article/view/1348]

→ **See Abstract:** *Comparative Politics* **[Page 42]**

Olalekan, Sodiq Omoola and Nurah Sabahiah Mohamed. "Ombudsman (Muhtasib) in Business Regulation: A Cross Cultural Analysis." *Journal of Islamic Thought and Civilization* 7, no. 2 (2017): 18-40. [https://journals.umt.edu.pk/index.php/JITC/article/view/84]

→ **See Abstract:** *Business* **[Page 31]**

Omer, Spahic. "A Conceptual Framework for Sustainability in Islamic Architecture: The Significance of the Concepts of Man and the Environment." *Journal of Islamic Thought and Civilization* 5, no. 2 (2015): 1-14. [https://journals.umt.edu.pk/index.php/JITC/article/view/295]

→ **See Abstract:** *Architecture* **[Page 21]**

Omer, Spahic. "ISLAMIC ARCHITECTURE AND THE PROSPECT OF ITS REVIVAL TODAY." *Journal of Islamic Thought and Civilization* 1, no. 2 (2011): 103-121. [doi:10.32350/jitc.12.07]

→ **See Abstract:** *Architecture* **[Page 21]**

Parveen, Shazia and Nadia Anwar. "Resurrection of the Self: A Comparative Thematic Study of Rumi's Selected Poems and Hesse's Siddhartha." *Journal of Islamic Thought and Civilization* 11, no. 2 (2021): 361-378. [https://journals.umt.edu.pk/index.php/JITC/article/view/1996]

ABSTRACT: This research aims to trace a journey towards spiritual development by underscoring different stages which are essential for a mystic to cover a long distance of spiritual development and reach his/her

goal, i.e. self-fulfillment, a higher state of a man's existence in which the Phenomenal Self immerses into the Divine Self. In order to chart out the stages of such a journey, this research does a thematic analysis of Hesse's masterpiece, Siddhartha, and Rumi's selected poems and draw parallels in the themes projected by both the writers. The objective of the study is to make inter-generic reading of the mystical texts and derive common features from them. The motive behind the selection of these texts is to highlight the phenomenon of resurrected self from two different perspectives i.e. Eastern Sufism and Western Mysticism and to merge them to propose a comprehensive perspective to understand the Divine. Taking inspiration from Fowler, we have categorized the spiritual journey into three stages which are labeled as The Childhood stage, The Adulthood stage and The Young stage.[1] At the first stage, a person remains focused on his/her selfish desires such as the desire to achieve reputation, honor and wealth which eventually leads him/her towards different recalcitrant feelings like jealousy, anger and hatred. At the second stage when a person becomes a little mature, s/he starts swimming against the current of naive attempts to attain happiness and struggles to find the eternal source of happiness and peace. At the third and the last stage, s/he achieves the ultimate source or truth of happiness and is considered as a divine source for others.Keywords: Spiritual development, Self-resurrection, Self-fulfilment, Phenomenon-self, Divine Self, Sufism, Mysticism

Putra, D.I. Ansusa. "Representing the Belief of Muslims: Role and Actions of Qatar to Encounter Islamophobia during 2022 World Cup." *Journal of Islamic Thought and Civilization* 13, no. 1 (2023): 14-33. [doi:10.32350/jitc.131.02]

➔ **See Abstract:** *International Relations* **[Page 146]**

Qadir, Fariha and Ihsan ur Rehman Ghauri. "Meaning and Accomplishment as Components of Wellbeing: A Study of Psychological Theories in the Light of Islamic Teachings." *Journal of Islamic Thought and Civilization* 11, no. 1 (2021): 421-438. [https://journals.umt.edu.pk/index.php/JITC/article/view/1222]

ABSTRACT: Meaningfulness and Accomplishment are two of the major components of life, which contribute to the wellbeing of individuals and societies. Social psychologists as well as thinkers from all generations have come up with benefits of having purpose in life and accomplishments along the way. Another tangent to these studies is the teachings of Islam, which not only focus on having a purposeful life and accomplishing the ultimate goal, but also they provide concrete and practical guidelines through which one can attain these components for the benefit of not only this worldly life but for the hereafter as well. This article analyzes these two components in the light of The Holy Qur'an and Sunnah, and furnishes a framework for leading a purposeful, well accomplished life. The basic methodology used in this article is qualitative, and a comparison is drawn out between the Islamic and contemporary aspects of Meaning and Accomplishment, by citing examples from the life of the Prophet (SAW), his companions, and those who followed in their footsteps. The results show the undoubted supremacy of Islam in providing practical examples and implementation of both the elements of the PERMA (Positive Emotion, Engagement, Relationships, Meaning, and Accomplishment) Model.Keywords: Accomplishment, Psychology, Qur'an, Sunnah, Positive Psychology

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ABSTRACT: The law (Waqf Legislation) in India conceptualizes waqf as 'the permanent dedication by any person, of any movable or immovable property for any purpose recognised by the Muslim law as pious, religious or charitable.' The theoretical implication of creating a waqf suggests that the said property can never again change hands by inheritance, sale or seizure. The report on social, economic and educational status of Muslim community of India (2006) popularly known as "Sachar Committee Report" estimated that there are more than 4.9 lac registered waqfs in India. The total area under these properties is estimated at

about six lac acres. Apart from agricultural, commercial and residential properties, waqf in India include functional/non-functional mosques, darghas (tomb or shrine of Muslim saint), khanqahas (building or space for Sufi brotherhood) maqbaras (tombs), ashoorkhanas (mourning place for Shias), qabristans (graveyards), idghas (space to offerEid Prayer), imam-baras (space for prayers and gatherings for Shias) etc. But due to political apathy, encroachment, poor governance and insensitiveness of society, it has not fully survived the test of its purpose. Auqaf is meant to create a welfare and just society- a society which does not leave anybody to die hungry and ignorant. This paper will investigate the problems of waqf administration in India with a focus on the functioning of state waqf boards.

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ABSTRACT: At present, almost all the legal systems are concerned with establishing a flexible interpretive policy to make the law to resolve the everyday complex issues for the benefit of the people at large. It is, however, a matter of great concern that the higher courts in Pakistan are still following static and foreign interpretive modes like a literal rule, the golden rule, and mischief rule etc, in the presence of dynamic interpretive principles of Islam. In this context, this research aims to analyze critically, the mischief rule and to present maslahah, a vibrant Islamic interpretive principle. This article argues that the Holy Prophet (SAW), his companions and the traditional Muslim jurists had to decide the contemporary issues by the way of maslahah which led to the development of Islamic jurisprudence and resulted in the ease of the people. While interpretive rules of English common law are static and have become outdated. This research, thus, concludes that unlike mischief rule, maslaha is more flexible and favorable by Islam for resolving the present-day socio-economic issues of the people. It recommends the higher courts of Pakistan to follow the principle of maslahah during the process of interpretation. It is also acclaimed that the Renaissance of this vibrant principle of ijtihad would be a revival of the interpretive policy of the Prophet (SAW), his companions and the traditional Muslim jurists. It would also lead to the development of Islamic jurisprudence in the light of changed context.Keywords: Maslahah, Mischief rule, Judicial policy, Pakistani context, Conclusions and recommendations

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Wani, Gowhar Quadir. "Understanding Peace and Nonviolence in Islam with Maulana Wahiduddin Khan." *Journal of Islamic Thought and Civilization* 7, no. 2 (2017): 52-61. [https://journals.umt.edu.pk/index.php/JITC/article/view/86]

ABSTRACT: Islam is the religion of peace; rather it is the very embodiment of it. The very name 'Islam' is derived from the Arabic trilateral root s.l.m, which primarily denotes peace. The related term 'Iman' signifies 'giving peace to others.' One of the beautiful names of Allah is Al-Salam which means 'The Absolute Peace.' The Islamic greetings 'Assalamu Alikum' is also but the 'prayer of peace' for the fellow human beings. There is a great emphasis in Islam for establishing, maintaining and promoting peace. Likewise, violence is all the more condemned in Islam and nonviolence is hailed by equal measure. One of the reports in Bukhari reports fromProphet of Islam, Muhammad (SAW), "A Muslim is he whose neighbors are safe from the evils of his hands and tongue." Likewise, the Qur'an discourages violence in sura Baqara's verse (205), waAllahu la yuhibbu-al-fasad (And Allah does not love mischief). Moreover, the Qur'an asks its adherents to repel evil with goodnessto turn an enemy into a bosom friend. Maulana Wahiddudin Khan of India, an influential Muslim personality in the modern period, is a staunch advocate of peace from an Islamic perspective. His ideas on peace and non-violence in Islam can be gleaned from his works like Aman-i-Aalam (Global Peace), Islam and Peace, TheAge of Peace, The Prophet of Peace (SAW), different issues of the monthly magazine al-Risalah, etc. which are reflective of his strong emphasis on peace and nonviolence in the contemporary world. The present paper attempts to undertake a study of his views on peace and non-violence in Islam which has become the pressing need of present times owing to the escalation of extremism and terrorism in the world and unfortunately its attribution to Islam.

Wanto, Deri, Jalwis, Ahmad Jamin, and Ramsah Ali. "Asserting Religiosity in Indonesian Muslim Urban Communities through Islamic Education." *Journal of Islamic Thought and Civilization* 12, no. 2 (2022): 116-135. [https://journals.umt.edu.pk/index.php/JITC/article/view/1717]

→ **See Abstract:** *Anthropology* **[Page 17]**

Yari, Siavash. "Khwarazmshahids Policy against Caliph Al-Nasser Strategy to Regain Political Power of the Caliphate and Its Consequences in Iran." *Journal of Islamic Thought and Civilization* 12, no. 1 (2022): 129-139. [https://journals.umt.edu.pk/index.php/JITC/article/view/2364]

→ **See Abstract:** *History* **[Page 133]**

Yazdani, Naveed and Zamin Abbas. "Civilization as a Theoretical Framework to Study and Analyze Organization Theory with Islamic Way Forward." *Journal of Islamic Thought and Civilization* 9, no. 1 (2019): 69-88. [https://journals.umt.edu.pk/index.php/JITC/article/view/117]

→ **See Abstract:** *Cultural Studies* **[Page 58]**

Yusuf, Jibrail Bin, Hassan Shakeel Shah, Mohammad Ayaz, and Jabal Muhammad Buaben. "Interest free Banking and Finance in Brunei Darussalam: Present Realities and Future Prospects." *Journal of Islamic Thought and Civilization* 8, no. 2 (2018): 34-62. [https://journals.umt.edu.pk/index.php/JITC/article/view/104]

→ **See Abstract:** *Banking* **[Page 27]**

Yusupova, Mavlyuda. "Islamic architecture of Uzbekistan: Development and features." *Journal of Islamic Thought and Civilization* 2, no. 2 (2012): 51-63. [https://journals.umt.edu.pk/index.php/JITC/article/view/335]

→ **See Abstract:** *Architecture* **[Page 22]**

Zakaria, Adila, Norliza Mohd Isa, Taufik Hairudin, and Hairul Nizam Ismail. "The Satisfaction of the Users with the Islamic Design Quality in Instant Hospitals for Non-Critical Covid-19 Patients in Malaysia." *Journal of Islamic Thought and Civilization* 11, no. 1 (2021): 355-373. [https://journals.umt.edu.pk/index.php/JITC/article/view/1495]

→ **See Abstract:** *Architecture* **[Page 22]**

Zaman, Athar and Mujeeb Ahmad. "Reevaluating the Religio-Political Policies of Aurangzeb Alamgir: A Critical Insight from Indian Historians." *Journal of Islamic Thought and Civilization* 13, no. 2 (2023): 120-133. [https://journals.umt.edu.pk/index.php/JITC/article/view/4635]

→ **See Abstract:** *History* **[Page 133]**

Zaprulkhan, Zainul Abas, and Hakan Gulerce. "Integrating Islam with Humanity and Indonesian Identity: Perspectives of Nurcholish Madjid and Ahmad Syafii Maarif." *Journal of Islamic Thought and Civilization* 15, no. 1 (2025): 335-351. [doi:10.32350/jitc.151.19]

→ **See Abstract:** *Indonesia Studies* **[Page 141]**

Zarkasyi, Hamid Fahmy, Henri Shalahuddin, Harda Armayanto, and Mohd Fauzi Hamat. "Impact of Postmodernism on the Thought of Indonesian Muslim Intellectuals (IMIs)." *Journal of Islamic Thought and Civilization* 13, no. 2 (2023): 29-47. [https://journals.umt.edu.pk/index.php/JITC/article/view/4438]

→ **See Abstract:** *Hermeneutics* **[Page 110]**

Zartman, Jonathan. "Using Historical Islamic Sources to Promote Ethical Character." *Journal of Islamic Thought and Civilization* 8, no. 2 (2018): 1-17. [https://journals.umt.edu.pk/index.php/JITC/article/view/102]

→ **See Abstract:** *History* **[Page 133]**

Zatari, Fadi. "Classical Islamic Political Thought: A Perspective on Al-Adab As-Sultaniyya (Review)." *Journal of Islamic Thought and Civilization* 12, no. 1 (2022): 201-207. [https://journals.umt.edu.pk/index.php/JITC/article/view/2372]

→ **See Abstract:** *History* **[Page 134]**

Zatari, Fadi. "Religion as a Pillar for Establishing a Civilization: Al-Mawardi's Perspective." *Journal of Islamic Thought and Civilization* 11, no. 1 (2021): 240-257. [https://journals.umt.edu.pk/index.php/JITC/article/view/1169]

→ **See Abstract:** *History* **[Page 134]**

Zeb, Arooj. "Impact of Formal Networks on Women Entrepreneurship in Pakistan." *Journal of Islamic Thought and Civilization* 8, no. 1 (2018): 105-128. [https://journals.umt.edu.pk/index.php/JITC/article/view/96]

→ **See Abstract:** *Business* **[Page 31]**

Zhanat, Aldiyarova, Nurgul Tutinova, Zatov Kairat, Seifullina Galiya, Bagasharov Kudayberdi, and Mussabekov Maxat. "Peculiarities of Kazakhstan and Malaysia in View of the Relationship between State and Religion." *Journal of Islamic Thought and Civilization* 13, no. 1 (2023): 75-88. [doi:10.32350/jitc.131.06]

➔ See Abstract: *Anthropology* **[Page 17]**

Zikwan and Edi Kurniawan. "Revisiting Zheng He's Image in Malay-Muslim Civilization: Political Challenges and Religio-Cultural Opportunities in Southeast Asia." *Journal of Islamic Thought and Civilization* 15, no. 2 (2025): 96-116. [doi:10.32350/jitc.152.06]

➔ See Abstract: *History* **[Page 134]**

Zubaidi, Sujiat, Nindhya Ayomi Delahara, Yusuf Rahman, and Dhita Ayomi Purwaningtyas. "Qur'anic Persuasive Logic as a Structural Framework: Exploring Syllogism and Presupposition in Divine Argumentation." *Journal of Islamic Thought and Civilization* 15, no. 2 (2025): 365-380. [doi:10.32350/jitc.152.20]

ABSTRACT: This study examines Qur'anic persuasive logic as a structural framework, emphasizing how the text employs syllogistic and presuppositional reasoning in divine argumentation. Although the Qur'an does not use formal Aristotelian logic, its rhetorical discourse reveals implicit logical patterns that invite rational reflection. Drawing on classical Islamic thought, particularly that of al-Ghazali, this research employs thematic analysis to examine selected narratives. It identifies three core syllogistic structures with their corresponding epistemic presuppositions: equilibrium (taadul), equivalence (talazum), and contradiction (taarud). These elements are integral to theological persuasion, guiding readers from accepted premises toward coherent and compelling religious conclusions. The findings confirm that the Qur'an systematically employs both syllogism and presupposition--not merely as stylistic devices but as core logical instruments in its persuasive strategy. These elements work in tandem to shape a coherent argumentative structure that affirms divine truth while appealing to human reason. Particularly in the narratives of Ibrahim and Musa, the presence of deductive and analogical reasoning grounded in presupposed truths is both evident and methodologically consistent. This research thus contributes to Qur'anic studies by foregrounding a model of divine persuasion rooted in logical architecture, where syllogism and presupposition function as integral components of the Qur'an's epistemic and rhetorical authority.

Zubair, Hafiz Muhammad and Shamana Mudassir. "The Status of PDF Books and Copyright Laws in Shariah Teachings." *Journal of Islamic Thought and Civilization* 9, no. 2 (2019): 88-110. [doi:10.32350/jitc.92.05]

➔ See Abstract: *Copyright Law* **[Page 48]**

Ozelce, Gozde. "Female Sufi Leaders in Turkey: Signals of a New Social Pattern Emerging in Secular Side." *Journal of Islamic Thought and Civilization* 9, no. 1 (2019): 1-21. [doi:10.32350/jitc.91.01]

➔ See Abstract: *Anthropology* **[Page 17]**

Islamic Theology (5 papers)

RELATED SUBJECTS: *Religious Studies, Quranic Studies, Linguistics, Rhetoric, Stylistics*

Al-Qurni, Abdulla Hassan, Yahya Abduladhim Hassanin, Kamal Ahmed Mohammed Zein, and Muna Adil Fathi Abdulghani. "Holy Kaaba Names in the Holy Qur'an: A Stylistic Study." *Journal of Islamic Thought and Civilization* 14, no. 1 (2024): 372-386. [doi:10.32350/jitc.141.22]

ABSTRACT: The current study attempted to stylistically examine the names of the Holy Kaaba mentioned in the Holy Qur'an in order to reveal the rhetorical expressions of each name. The study intended to reveal that each name of Kaaba is related to its linguistic and lexical meanings. It reflects the accuracy of the Holy Qur'an to link these names with their meanings. Moreover, the study also focused on the most important structures and systems of the verses that encompass these names. Scholars believe that considering the Qur'anic context is one aspect of the Qur'anic Ijaz (inimitability). The rhetorical analysis of a text depends on the stylistic view of all its facets. Every name of Kaaba is fixed in its position and designed to fit in its context, based on the preference rule. Thus, the preference of the name comes in that particular position, not in the other one, since each name has its own definite aspects and characteristics which harmonize with the verses' systems and contexts.

Ali, Ali A Rahim. "The Concept of Shari'a Revisited." *Journal of Islamic Thought and Civilization* 13, no. 2 (2023): 16-28. [https://journals.umt.edu.pk/index.php/JITC/article/view/4773]

➔ See Abstract: *Comparative Religion* **[Page 43]**

Bhat, Samee-Ullah. "Towards Understanding the Muslim Historiography and Muslim Historians." *Journal of Islamic Thought and Civilization* 4, no. 1 (2014): 62-74. [https://journals.umt.edu.pk/index.php/JITC/article/view/50]

➔ **See Abstract:** *Biography* **[Page 29]**

Salahuddin, Ambreen. "Feminine or Patriarchal: Story of Adam and Eve in Urdu Novels by Women Writers." *Journal of Islamic Thought and Civilization* 13, no. 2 (2023): 231-241. [doi:10.32350/jitc.132.15]

ABSTRACT: The current research attempted to analyze the novels written by eminent women writers in the Urdu language, that is, Bano Qudsia, Jamila Hashmi, and Khadija Mastoor, to understand the usage and interpretation of religious narrative of Adam and Hawwa in their writings [Eve]. The study focused on narrations, such as creating Eve from Adam's rib and expulsion of Adam and Hawwa from heaven. Jamila Hashmi, Bano Qudsia, and Khadija Mastoor's notable novels have been included in the current study. The main objective was to ascertain if the symbolic and metaphorical usage and interpretation of creation of Eve in these works, is feminine or otherwise. Moreover, the study also showed that the feminine expression which is called as 'nisaai' in Urdu, is a myth when seen in connection with the interpretation of religious narration of Adam and Eve's tale. The theoretical lens of feminist theology was used and critique of Fatema Mernissi and Riffat Hassan was referred to for this purpose. It may be concluded that the understanding of these particular religious' narratives and their symbolic and metaphorical usage, is inspired by and received from pure patriarchal interpretation of religious texts. Moreover, it has not been challenged by, or seen in the light of any feminist critique of patriarchal interpretations of religious texts, by the woman writers included in this study. Additionally, the presence of pure patriarchal interpretation of other religious symbols was observed while exploring works included in the current study. The patriarchal narrative has not been challenged in any way by the women novelists as far as the religious texts or their usage in their works is concerned.

Shaukat, Muhammad Awais and Tahira Basharat. "A Study of Relativistic Theory of Ethics in the Light of Islamic Theory of Morality." *Journal of Islamic Thought and Civilization* 12, no. 2 (2022): 286-298. [https://journals.umt.edu.pk/index.php/JITC/article/view/1516]

➔ **See Abstract:** *Ethics* **[Page 96]**

Islamic Thought (2 papers)

RELATED SUBJECTS: *Philosophy, History, Sociology, Civilization Studies, Religious Studies*

Benlahcene, Badrane. "Civilizing Role of the "Religious Idea" in Malek Bennabi's Thought." *Journal of Islamic Thought and Civilization* 13, no. 1 (2023): 1-13. [doi:10.32350/jitc.131.01]

➔ **See Abstract:** *Civilization Studies* **[Page 36]**

Hamim, Khairul and M Masykur Abdillah. "Renaissance of Islam: A Content Analysis of Muhammad Rashid Rida's Exegesis." *Journal of Islamic Thought and Civilization* 13, no. 2 (2023): 104-119. [doi:10.32350/jitc.132.07]

➔ **See Abstract:** *19th Century Islamic Thought* **[Page 1]**

J

Javanese Culture (1 papers)

RELATED SUBJECTS: *Anthropology, Cultural Studies, Islamic Education*

Mukhibat, M, M Sutoyo, and Nurul Azizah. "Ruwatan, Acculturation, and Strengthening Prophetic Values: A Study of the Magetan Community." *Journal of Islamic Thought and Civilization* 15, no. 2 (2025): 455-472. [doi:10.32350/jitc.152.25]

➔ **See Abstract:** *Anthropology* **[Page 12]**

Journalism (3 papers)

RELATED SUBJECTS: *Cultural Studies, Media Studies, Sociology, Religious Studies, Communication Studies*

Khan, Aijaz Ahmad. "The Offensive Depictions of Prophet Muhammad (SAW) in Western Media and its Consequences." *Journal of Islamic Thought and Civilization* 4, no. 1 (2014): 45-61. [https://journals.umt.edu.pk/index.php/JITC/article/view/49]

➔ **See Abstract:** *Communication* **[Page 38]**

Tariq, Muhammad, Zafar Iqbal, and Fazal Rahim Khan. "Construction of Islam and the Muslims in the USA: Evidence from Print Media." *Journal of Islamic Thought and Civilization* 11, no. 2 (2021): 146-168. [https://journals.umt.edu.pk/index.php/JITC/article/view/787]

➔ **See Abstract:** *Communication Studies* **[Page 40]**

Warrich, Haseeb-ur-Rehman, Jamal ud Din, and Rooh ul Amin Khan. "A Stereotypical Approach towards Muslim and Islam in Australian Press: Framing Analysis of Daily Telegraph and Daily Courier Mail." *Journal of Islamic Thought and Civilization* 11, no. 2 (2021): 169-185. [https://journals.umt.edu.pk/index.php/JITC/article/view/1136]

➔ **See Abstract:** *Communication Studies* **[Page 41]**

Jurisprudence (1 papers)

RELATED SUBJECTS: *Religious Studies, Islamic Ethics, Muslims in the West, Tariq Ramadan*

Nurlela, Andi, Aprianif, Muhammad Ainur Rofiq, Yazeed Ghinan Abdullah, Akhmad Nizar, and Hanung Sito Rohmawati. "Contemporary Islamic Ethics: An Analysis of Tariq Ramadan's Perspectives on the Jurisprudence of Minorities and the Realities of Life in the West." *Journal of Islamic Thought and Civilization* 15, no. 2 (2025): 117-136. [doi:10.32350/jitc.152.07]

➔ **See Abstract:** *Islamic Ethics* **[Page 151]**

K

Kazakhstan (1 papers)

RELATED SUBJECTS: *Political Science, Religious Studies, State-Religion Relations, Islam*

Kalybekova, Lyazzat, Kalmakhan Yerzhan, Alau Adilbayev, Yernar Yessimkulov, and Shamshat Adilbayeva. "Traditional Islamic View on Religion and State Relations: The Case of Kazakhstan." *Journal of Islamic Thought and Civilization* 15, no. 2 (2025): 157-174. [doi:10.32350/jitc.152.09]

➔ **See Abstract:** *Islam* **[Page 148]**

Kazakhstan Studies (1 papers)

RELATED SUBJECTS: *History, Political Science, Sociology, Nationalism*

Tungatarov, Yerik and Rustem Zholdybalin. "From Valikhanov to Tokayev: Islam in the Kazakh Nation-Building Agenda." *Journal of Islamic Thought and Civilization* 15, no. 2 (2025): 19-35. [doi:10.32350/jitc.152.02]

➔ **See Abstract:** *History* **[Page 132]**

Knowledge Studies (1 papers)

RELATED SUBJECTS: *Islamic Studies, Philosophy, Education, Epistemology*

Rahman, Tasnim Abdul. "The Works and Contributions of Ismai'il Raji al-Faruqi in Islamization of Knowledge." *Journal of Islamic Thought and Civilization* 5, no. 1 (2015): 25-45. [https://journals.umt.edu.pk/index.php/JITC/article/view/62]

➔ **See Abstract:** *Education* **[Page 85]**

Kyai Studies (1 papers)

RELATED SUBJECTS: *Islamic Education, Entrepreneurship Education, Indonesia, Local Culture*

Mulyana, Mulyana, Ajid Thohir, Dody S. Truna, and Supiana Supiana. "Integration of Islamic and Local Values in Entrepreneurship Education in West Java: An Analysis of Kyai's Role as A Cultural Transmitter." *Journal of Islamic Thought and Civilization* 15, no. 2 (2025): 381-400. [doi:10.32350/jitc.152.21]

➔ **See Abstract:** *Entrepreneurship Education* **[Page 88]**

L

Land Management (1 papers)

RELATED SUBJECTS: *Islamic Studies, History, Geography, Environmental Studies*

Sherwani, Rummana Khan and Muhammad Asim. "Land Management in Early Islam." *Journal of Islamic Thought and Civilization* 5, no. 1 (2015): 56-67. [https://journals.umt.edu.pk/index.php/JITC/article/view/64]

→ **See Abstract:** *Environmental Studies* **[Page 90]**

Law (46 papers)

RELATED SUBJECTS: *Islamic Studies, Sociology, Political Science, Economics, History*

A, Lukman Ayinla. "MUHTASIB (OMBUDSMAN) AND FATWA OFMUFTI IN NIGERIA: AN ANALYSIS OF THE IDEAL APPROACH." *Journal of Islamic Thought and Civilization* 6, no. 1 (2016): 1-16. [https://journals.umt.edu.pk/index.php/JITC/article/view/65]

→ **See Abstract:** *Alternative Dispute Resolution* **[Page 4]**

Abdulrahman, Manswab Mahsen. "National Social Security Fund of Kenya: An Assessment from Islamic Jurisprudence." *Journal of Islamic Thought and Civilization* 11, no. 2 (2021): 104-123. [https://journals.umt.edu.pk/index.php/JITC/article/view/1209]

→ **See Abstract:** *Economics* **[Page 66]**

Alnaief, Moath and Kotb Rissouni. "A Critical Analysis of the Claim that Absolute Juristic Interpretation (Ijtihad) Has Ended." *Journal of Islamic Thought and Civilization* 12, no. 2 (2022): 28-40. [https://journals.umt.edu.pk/index.php/JITC/article/view/2593]

→ **See Abstract:** *History* **[Page 116]**

Alotaibi, Hussah. "A Glimpse of Tolerance in Islam within the Context of Al-Dhimmah People (Egypt and Baghdad Model)." *Journal of Islamic Thought and Civilization* 11, no. 1 (2021): 99-111. [https://journals.umt.edu.pk/index.php/JITC/article/view/756]

→ **See Abstract:** *History* **[Page 116]**

Amnan, Dzulkifli Hadi Imawan. "Shaykh Nuruddin ar-Raniry's Contribution in his As-Shirath al-Mustaqim to Popularizing Islamic Law in the Nusantara." *Journal of Islamic Thought and Civilization* 12, no. 1 (2022): 225-238. [https://journals.umt.edu.pk/index.php/JITC/article/view/2141]

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Asim, Muhammad, Muhammad Akram Zaheer, and Yasmin Roofi. "Constitutional Economics under an Official Thought to be Divinely Guided: Implication on Islamic Republic of Iran." *Journal of Islamic Thought and Civilization* 10, no. 1 (2020): 273-287. [doi:10.32350/jitc.101.15]

→ **See Abstract:** *Economics* **[Page 67]**

Aziz, Jamal Abdul, Siti Maghfiroh, Ayu Kholifah, Adam Voak, and Chamada Chaidar Althof. "Rethinking 'Interest' in Islamic Finance: A Critique of the Method of Fatwa MUI and Its Legitimacy in Indonesia." *Journal of Islamic Thought and Civilization* 15, no. 1 (2025): 81-98. [doi:10.32350/jitc.151.05]

→ **See Abstract:** *Economics* **[Page 68]**

Bello, Khalid Ishola. "The Concept and Practice of Wahare among Contemporary Muslims in Nigeria: Are there Correlations with Qur'an 4:20?." *Journal of Islamic Thought and Civilization* 10, no. 2 (2020):. [doi:10.32350/jitc.102.04]

→ **See Abstract:** *Anthropology* **[Page 8]**

Chattha, Asma Nasar. "Perspective of the Islamic Law of War on the Armed Non-state Actors' Militancy." *Journal of Islamic Thought and Civilization* 11, no. 2 (2021): 344-360. [https://journals.umt.edu.pk/index.php/JITC/article/view/882]

→ **See Abstract:** *Human Rights* **[Page 136]**

Cheema, Shahbaz. "An Unlikely Champion of Women's Rights under Muslim Personal Law: Mawdudi on the Anglo-Muhammadan Law." *Journal of Islamic Thought and Civilization* 9, no. 2 (2019): 37-64. [doi:10.32350/jitc.92.03]

→ **See Abstract:** *Gender Studies* **[Page 105]**

Cheema, Shahbaz. "Distribution of Inheritance under Islamic Law: An Appraisal of Online Inheritance Calculators." *Journal of Islamic Thought and Civilization* 11, no. 1 (2021): 112-131. [https://journals.umt.edu.pk/index.php/JITC/article/view/1228]

→ **See Abstract:** *Economics* **[Page 68]**

Dar, Showkat Ahmad. "Muhammad Asad's Approach to Shari'ah." *Journal of Islamic Thought and Civilization* 5, no. 2 (2015): 15-23. [https://journals.umt.edu.pk/index.php/JITC/article/view/296]

→ **See Abstract:** *History* **[Page 120]**

Harun, Muhammad Safwan, Mohd Farhan Md. Ariffin, and Muhammad Ikhlas Rosele. "Social Change in the Time of Covid-19: A Phenomenal Study in Malaysia from the Perspective of Maqasid Al-Shari'ah." *Journal of Islamic Thought and Civilization* 11, no. 2 (2021): 186-212. [https://journals.umt.edu.pk/index.php/JITC/article/view/1483]

→ **See Abstract:** *Islamic Studies* **[Page 161]**

Hussain, Talat and Muhammad Nadeem Khalil. "Shari'ah Issues in Islamic Capital Markets of Pakistan: A Case Study of Sukuk." *Journal of Islamic Thought and Civilization* 9, no. 1 (2019): 89-105. [doi:10.32350/jitc.91.06]

→ **See Abstract:** *Economics* **[Page 69]**

Idrusiah, Rahmi Hidayati Al, Edi Kurniawan, Dody Sulistio, and Mohammad Syafiq. "Faskh Law Reformulation in Malaysia: A Critical Examination of Terengganu Sharia Court Case." *Journal of Islamic Thought and Civilization* 14, no. 2 (2024): 303-320. [doi:10.32350/jitc.142.18]

→ **See Abstract:** *Family Law* **[Page 99]**

Ismael, Ismael Saka. "An Examination of Causes of Delay in the Distribution of Estates in Ilorin and its Environs." *Journal of Islamic Thought and Civilization* 3, no. 2 (2013): 1-12. [https://journals.umt.edu.pk/index.php/JITC/article/view/39]

→ **See Abstract:** *History* **[Page 122]**

Khan, Muhammad Danyal. "The Debate of Procedural versus Programmatic Secularism: Reflections from Constitutionalism in Pakistan." *Journal of Islamic Thought and Civilization* 8, no. 1 (2018): 60-71. [https://journals.umt.edu.pk/index.php/JITC/article/view/92]

→ **See Abstract:** *History* **[Page 123]**

Khan, Salman Ahmad and Ejaz Aslam. "Partnership Based Microfinance in Islamic Banks: Need, Application and Commandments in Modern Age." *Journal of Islamic Thought and Civilization* 8, no. 1 (2018): 192-208. [https://journals.umt.edu.pk/index.php/JITC/article/view/101]

→ **See Abstract:** *Economics* **[Page 72]**

Madni, Hafiz Hassan. "Waqf Properties Act 2020 and the Constitution of Pakistan: A Critical Study." *Journal of Islamic Thought and Civilization* 12, no. 1 (2022): 279-290. [https://journals.umt.edu.pk/index.php/JITC/article/view/2463]

→ **See Abstract:** *Economics* **[Page 72]**

Meerasahibu, Dheen Mohamed Mohamed. "Investigating Intrinsic Duality of Law and Spirit: An Analysis of Abu Yazid's Sufism." *Journal of Islamic Thought and Civilization* 14, no. 2 (2024): 1-14. [doi:10.32350/jitc.142.01]

→ **See Abstract:** *Islamic Studies* **[Page 168]**

Munir, Mohsina and Tahira Abdul Quddus. "Provision of Nafqah Right to Child: The Islamic Wisdom and Implementation in Pakistan." *Journal of Islamic Thought and Civilization* 8, no. 1 (2018): 167-177. [https://journals.umt.edu.pk/index.php/JITC/article/view/99]

→ **See Abstract:** *Family Studies* **[Page 100]**

Munir, Muhammad Ahmad and Brian Wright. "The Fatwas of Abd al-Hayy of Farangi Mahall and the Formation of Sunni Identity in British India." *Journal of Islamic Thought and Civilization* 11, no. 2 (2021): 19-43. [https://journals.umt.edu.pk/index.php/JITC/article/view/1562]

→ **See Abstract:** *Anthropology* **[Page 12]**

Mushtaq, Muhammad and Muhammad Riaz Mahmood. "Governing Diversity: Reflections on the Doctrine and Tradition of Religious Accommodation in Islam." *Journal of Islamic Thought and Civilization* 10, no. 2 (2020):. [doi:10.32350/jitc.102.11]

→ **See Abstract:** *International Relations* **[Page 145]**

Mussatayeva, Farida, Kuralay Yermagambetova, Saira Shamakhay, Zhazira Baisarina, and Tolganay Mustafina. "Possibilities of Legal Regulation of the Conservation of Sacred Places within the Cultural Landscape: The Case of the Republic of Kazakhstan." *Journal of Islamic Thought and Civilization* 14, no. 1 (2024): 92-103. [doi:10.32350/jitc.141.06]

→ **See Abstract:** *Cultural Studies* **[Page 55]**

Nisar, Amina and Rafidah binti Mohamad Cusairi. "Islamic Inheritance Rights for Women in Pakistan: Exploring Legal Safeguards and Social Challenges." *Journal of Islamic Thought and Civilization* 15, no. 1 (2025): 146-165. [doi:10.32350/jitc.151.09]

→ **See Abstract:** *Gender Studies* **[Page 106]**

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→ **See Abstract:** *Human Rights* **[Page 137]**

Obalowu, Issah Abeebllahi and Adibah binti Abdul Rahim. "The Concept of Al-Hakimiyyah and its Divergence from the Concept of Sovereignty: An Analysis of Mawdudi's and Sayyid Qutb's Ideas." *Journal of Islamic Thought and Civilization* 11, no. 2 (2021): 87-103. [https://journals.umt.edu.pk/index.php/JITC/article/view/1348]

→ **See Abstract:** *Comparative Politics* **[Page 42]**

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RELATED SUBJECTS: *Islamic Studies, Psychology, Management Studies, Communication, Philosophy*

Jamil, Muhammad Yousaf. "Islamic Perspective of Leadership: A Role Model for Today's CEOs." *Journal of Islamic Thought and Civilization* 5, no. 2 (2015): 24-45. [https://journals.umt.edu.pk/index.php/JITC/article/view/297]

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RELATED SUBJECTS: *Islamic Studies, Law, Family Law, Shari'ah*

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RELATED SUBJECTS: *Sociology, Religious Studies, Anthropology, Media Studies*

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RELATED SUBJECTS: *Islamic Studies, History, Cultural Studies, Manuscript Studies*

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Linguistics (11 papers)

RELATED SUBJECTS: *Islamic Studies, Philosophy, Sociology, Quranic Studies, Rhetoric*

Al-Qurni, Abdulla Hassan, Yahya Abduladhim Hassanin, Kamal Ahmed Mohammed Zein, and Muna Adil Fathi Abdul-

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RELATED SUBJECTS: *Islamic Studies, Cultural Studies, Women's Studies, Symbolism, Philosophy*

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Literary Theory (3 papers)

RELATED SUBJECTS: *Philosophy, Cultural Studies, Islamic Studies, Theology, Epistemology*

Khalil, Usman and Abida Khan. "Islam and Postmodernity: M. Arkoun on Deconstruction." *Journal of Islamic Thought and Civilization* 3, no. 1 (2013): 28-57. [https://journals.umt.edu.pk/index.php/JITC/article/view/35]

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RELATED SUBJECTS: *Islamic Studies, History, Religious Studies, Philosophy, Gender Studies*

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Local Civilization (1 papers)

RELATED SUBJECTS: *Islamic Studies, Character Development, Hadith Studies, Ethos Development*

Idris, Mahsyar, Andi Bahri Soi, St Nurhayati Ali, and Muhammad Yaumi. "Local Civilization and Hadith Traditions: Exploring Luqman Al-Hakim`s Conception of "Sparkling Pearls" in Latoa and its Relevance for Islamic Ethos Development." *Journal of Islamic Thought and Civilization* 14, no. 1 (2024): 209-230. [doi:10.32350/jitc.141.13]

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Local Culture (1 papers)

RELATED SUBJECTS: *Islamic Education, Entrepreneurship Education, Indonesia, Kyai Studies*

Mulyana, Mulyana, Ajid Thohir, Dody S. Truna, and Supiana Supiana. "Integration of Islamic and Local Values in Entrepreneurship Education in West Java: An Analysis of Kyai's Role as A Cultural Transmitter." *Journal of Islamic Thought and Civilization* 15, no. 2 (2025): 381-400. [doi:10.32350/jitc.152.21]

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Local Islam (1 papers)

RELATED SUBJECTS: *History, Islamic Culture, Resilience, Indonesia*

Susmihara, Syarifuddin, Abdul Rahim Karim, Muhammad Arif, and Amiruddin. "An-Nadzir Community of Gowa: Historical Traces and Resilience in Preserving Local Islamic Culture Amidst Modernity." *Journal of Islamic Thought and Civilization* 15, no. 2 (2025): 437-454. [doi:10.32350/jitc.152.24]

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Local Wisdom (1 papers)

RELATED SUBJECTS: *Islamic Studies, Sociology, Family Studies, Divorce Prevention*

Hasbi, Muhammad, Nixson, Rina Reyati, Erman, and Ismardi. "Merasi: Revitalisation in Early Divorce Prevention." *Journal of Islamic Thought and Civilization* 14, no. 2 (2024): 336-354. [doi:10.32350/jitc.142.20]

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Logic (3 papers)

RELATED SUBJECTS: *Philosophy, Islamic Studies, Political Science, Religious Studies, Ethics*

Baber, Zahoor H.. "Determinism and the possibility of morality." *Journal of Islamic Thought and Civilization* 2, no. 2 (2012): 87-96. [https://journals.umt.edu.pk/index.php/JITC/article/view/333]

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Malaysian Studies (1 papers)

RELATED SUBJECTS: *Islamic Studies, History, Cultural Studies, Family Law*

Mustapha, Ahmad Sharifuddin, Nur Zainatul Nadra Zainol, Che Adenan Mohammad, Mustapahayuddin Abdul Khalim, Nik Kamal Wan Muhammed, and Muhamad Syazwan Faid. "Al-Fatani's Perspectives on Islamic Family Law: Insights from Hidayah Al-Muta'allim Wa'Umdah Al-Muta'alim." *Journal of Islamic Thought and Civilization* 14, no. 1 (2024): 247-265. [doi:10.32350/jitc.141.15]

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Management Studies (14 papers)

RELATED SUBJECTS: *Islamic Studies, Economics, Finance, Sociology, Psychology*

Ain, Noor ul and Asher Ramish. "Supply Chain Management: An Islamic Business Ethics Perspective." *Journal of Islamic Thought and Civilization* 8, no. 1 (2018): 144-166. [https://journals.umt.edu.pk/index.php/JITC/article/view/98]

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Ayaz, Mohammad, Hassan Shakeel Shah, Amat ul Mateen Noor, Sadaf Shaheen, and Jibrail Bin Yusuf. "Islamic Microfinancing by the Banking Sector of Pakistan: Problems and Solutions." *Journal of Islamic Thought and Civilization* 9, no. 2 (2019): 148-171. [doi:10.32350/jitc.92.08]

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Bakir, Muhamadul and Khatijah Othman. "Wasatiyyah (Islamic Moderation): A Conceptual Analysis from Islamic Knowledge Management Perspective." *Journal of Islamic Thought and Civilization* 7, no. 1 (2017): 13-30. [https://journals.umt.edu.pk/index.php/JITC/article/view/79]

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Basit, Qari Abdul, Hafiz Abdul Rashid, and Habib ur Rehman. "Aberrant Behavior of Employees at Workplace: Conceivable Reasons, Effects and Remedies in Teachings of Qur'an." *Journal of Islamic Thought and Civilization* 10, no. 1 (2020): 311-331. [doi:10.32350/jitc.101.17]

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Hussain, Talat and Muhammad Nadeem Khalil. "Shari'ah Issues in Islamic Capital Markets of Pakistan: A Case Study of Sukuk." *Journal of Islamic Thought and Civilization* 9, no. 1 (2019): 89-105. [doi:10.32350/jitc.91.06]

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Khakim, Usmanul, Hamid Fahmy Zarkasyi, Fuad Mas'ud, and Muhammad Faqih Nidzom. "Formulating an Islamic Corporate Social Responsibility (I-CSR) Model: Integrating Maqasid Shari'ah and Ihsan." *Journal of Islamic Thought and Civilization* 14, no. 2 (2024): 263-285. [doi:10.32350/jitc.142.16]

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Mushtaq, Afia, Hassan Sultan, and Farrukh Ijaz. "Income Smoothing and Islam: Evidence from Pakistan Shari'Ah Compliant Companies." *Journal of Islamic Thought and Civilization* 6, no. 2 (2016): 77-93. [https://journals.umt.edu.pk/index.php/JITC/article/view/75]

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Manuscript Studies (2 papers)

RELATED SUBJECTS: *Quranic Studies, Art History, Islamic Art, Calligraphy, Islamic Studies*

Bahiya, Husam Abdulridha, Mohammed Radhee Ghadheb, and Furat Jamal Hassan. "Analysis of Ornamental Design Systems in the Qur'an by Yaqut Al-Mustasimi." *Journal of Islamic Thought and Civilization* 15, no. 2 (2025): 36-54. [doi:10.32350/jitc.152.03]

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Maqasid al-Shari'ah (1 papers)

RELATED SUBJECTS: *Islamic Studies, Business, Corporate Social Responsibility, Management Studies*

Khakim, Usmanul, Hamid Fahmy Zarkasyi, Fuad Mas'ud, and Muhammad Faqih Nidzom. "Formulating an Islamic Corporate Social Responsibility (I-CSR) Model: Integrating Maqasid Shari'ah and Ihsan." *Journal of Islamic Thought and Civilization* 14, no. 2 (2024): 263-285. [doi:10.32350/jitc.142.16]

→ **See Abstract:** *Business* **[Page 30]**

Marine Conservation (1 papers)

RELATED SUBJECTS: *Indonesian Studies, Shari'ah, Environmental Ethics, Customary Law*

Gayo, Ahyar, Evi Djuniarti, Mohammad Habibi M Z, Dinna Dayana La Ode Malim, Ellen Lutya Putri Nugrahani, Penny Naluria Utami, Syprianus Aristeus, and Eka N.A.M Sihombing. "Marine Conservation In the Seafaring Tradition of Lhok Teunom Coastal, Aceh Jaya Regency, Aceh, Indonesia: An Analysis From the Perspective of Fiqh Al-Bi'ah." *Journal of Islamic Thought and Civilization* 15, no. 2 (2025): 306-326. [doi:10.32350/jitc.152.17]

→ **See Abstract:** *Customary Law* **[Page 60]**

Marketing (1 papers)

RELATED SUBJECTS: *Islamic Studies, Sociology, Psychology, Consumer Behavior*

Nawaz, Muhammad Shah, Irfan Sabir, Muhammad Bilal Majid, and Asma Rafique. "Analyzing the Mediating Roles of Attitude and Awareness in shaping the Relationship between Religiosity and the Purchase Intention of Halal Cosmetics." *Journal of Islamic Thought and Civilization* 14, no. 2 (2024): 203-223. [doi:10.32350/jitc.142.13]

→ **See Abstract:** *Consumer Behavior* **[Page 47]**

Marriage (1 papers)

RELATED SUBJECTS: *Shari'ah, Digital Studies, Technology, Family Law*

Fikri, Mursyid, Abbas, M. Ilham Muchtar, Darlius, and Dzulkifli Al-Amin. "Emergence of Digital Matrimony: Exploring Islamic Legal Responses to Metaverse Marriages." *Journal of Islamic Thought and Civilization* 14, no. 2 (2024): 246-262. [doi:10.32350/jitc.142.15]

→ **See Abstract:** *Digital Studies* **[Page 63]**

Mass Communication (1 papers)

RELATED SUBJECTS: *Political Science, International Relations, Sociology, Religious Studies*

Tariq, Khadijha and Mian Abdul Hanan. "Terrorism and Racial Profiling-Islamophobia in International Press." *Journal of Islamic Thought and Civilization* 8, no. 2 (2018): 127-144. [https://journals.umt.edu.pk/index.php/JITC/article/view/109]

→ **See Abstract:** *International Relations* **[Page 147]**

Mathematics (1 papers)

RELATED SUBJECTS: *Sociology, Economics, Social Science, Statistics*

Siddiqi, Ahmed F.. "A Statistical Analysis for Increasing Reward with Increasing Size of Jamat." *Journal of Islamic Thought and Civilization* 3, no. 2 (2013): 39-43. [https://journals.umt.edu.pk/index.php/JITC/article/view/43]

→ **See Abstract:** *Economics* **[Page 78]**

Media Studies (13 papers)

RELATED SUBJECTS: *Sociology, Islamic Studies, Religious Studies, Communication, Political Science*

Abid, Abid Ali, Savera Shami, and Ayesha Ashfaq. "Facebook and Hate speech: Analyzing Relationship between Consumers." *Journal of Islamic Thought and Civilization* 11, no. 1 (2021): 453-462. [https://journals.umt.edu.pk/index.php/JITC/article/view/1333]

→ **See Abstract:** *Islamic Studies* **[Page 153]**

Abildinova, Zhanar, Hakan Gulerce, Yerkin Aubakirov, and Manifa Sarkulova. "Exploring the Intersections of Online and Offline Mediums: Navigating the Post-Pandemic Leisure Culture, Religious Dimensions, and Leisure Class in Kazakhstan." *Journal of Islamic Thought and Civilization* 13, no. 2 (2023): 291-308. [doi:10.32350/jitc.132.19]

→ **See Abstract:** *Anthropology* **[Page 5]**

Alam, Azhar, Muhammad Rafli Surya Fardana, and Muhamad Al Bagir. "Digital Anti-riba Campaign: Netnographic Study from Xbank Indonesia Digital Community." *Journal of Islamic Thought and Civilization* 15, no. 1 (2025): 224-239. [doi:10.32350/jitc.151.13]

→ **See Abstract:** *Anthropology* **[Page 6]**

Fallatah, Hamed Othman, Mohd Al'ikhsan Bin Ghazali, Ahmad Shehab, and Nurazmallail Bin Marni. "The Impact of Rumors in KSA and its Resolution as Stated in Hadith." *Journal of Islamic Thought and Civilization* 11, no. 1 (2021): 439-452. [https://journals.umt.edu.pk/index.php/JITC/article/view/1537]

→ **See Abstract:** *Communication Studies* **[Page 40]**

Iqbal, Zafar, Fazal Rahim Khan, and Haseeb ur Rehman. "The "Innocence of Muslims" in the US Media: An Analysis of the Media Discourses on Islam and Muslims." *Journal of Islamic Thought and Civilization* 10, no. 1 (2020): 107-135. [https://journals.umt.edu.pk/index.php/JITC/article/view/643]

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Kerim, Shamshadin, Maxat Kurmanaliyev, and Yershat Ongarov. "Social Networks as a Tool for Islamic Preaching." *Journal of Islamic Thought and Civilization* 15, no. 1 (2025): 44-58. [doi:10.32350/jitc.151.03]

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Khan, Aijaz Ahmad. "The Offensive Depictions of Prophet Muhammad (SAW) in Western Media and its Consequences." *Journal of Islamic Thought and Civilization* 4, no. 1 (2014): 45-61. [https://journals.umt.edu.pk/index.php/JITC/article/view/49]

→ **See Abstract:** *Communication* **[Page 38]**

Putra, D.I. Ansusa. "Representing the Belief of Muslims: Role and Actions of Qatar to Encounter Islamophobia during 2022 World Cup." *Journal of Islamic Thought and Civilization* 13, no. 1 (2023): 14-33. [doi:10.32350/jitc.131.02]

→ **See Abstract:** *International Relations* **[Page 146]**

Saeed, Muzammil. "Newspapers and Dynamics of Religious Communication: The Test Case of Sufi News." *Journal of Islamic Thought and Civilization* 11, no. 1 (2021): 201-216. [https://journals.umt.edu.pk/index.php/JITC/article/view/1079]

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Umber, Salma and Muhammad Junaid Ghauri. "Representation of Islam and Muslims in the Australian Newspapers: Exploring the Predominant Discourses." *Journal of Islamic Thought and Civilization* 10, no. 2 (2020):. [doi:10.32350/jitc.102.08]

→ **See Abstract:** *Communication Studies* **[Page 40]**

Waheed, Saima, Mohd. Khairie Ahmad, and Zafar Iqbal Bhatti. "From InstaCulture to Islamic Ethics: Cultural Hybridization and Halloween Celebrations in Pakistani Society." *Journal of Islamic Thought and Civilization* 15, no. 2 (2025): 419-436. [doi:10.32350/jitc.152.23]

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Waheed, Saima, Noshina Saleem, Ayesha Riaz, and Seemab Far Bukhari. "Islam and Myths about Family Planning: The Impact of Greenstar Media Advertisement Campaign on the Mindset of the Rural Dwellers of Pakistan." *Journal of Islamic Thought and Civilization* 10, no. 1 (2020): 332-347. [doi:10.32350/jitc.101.18]

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Warrich, Haseeb-ur-Rehman, Jamal ud Din, and Rooh ul Amin Khan. "A Stereotypical Approach towards Muslim and Islam in Australian Press: Framing Analysis of Daily Telegraph and Daily Courier Mail." *Journal of Islamic Thought and Civilization* 11, no. 2 (2021): 169-185. [https://journals.umt.edu.pk/index.php/JITC/article/view/1136]

→ **See Abstract:** *Communication Studies* **[Page 41]**

Medicine (2 papers)

RELATED SUBJECTS: *Islamic Studies, Law, Technology, Bioethics, Sociology*

Ramli, Nurmunirah, Mohammad Naqib Hamdan, Mohd Anuar Ramli, Saiful Izwan Abd Razak, Hussein Azeemi Abdullah Thaidi, Mohd Farhan Md Ariffin, and Norhidayu Muhamad Zain. "A Need of Shari 'ah Compliant Model of 3D Bioprinting." *Journal of Islamic Thought and Civilization* 12, no. 2 (2022): 103-115. [https://journals.umt.edu.pk/index.php/JITC/article/view/1513]

→ **See Abstract:** *Bioethics* **[Page 29]**

Sarumi, Isa Abdur-Razaq. "The Maximum Period of Gestation: Legal and Medical Conundrum of Child's Legitimacy under Islamic Law." *Journal of Islamic Thought and Civilization* 8, no. 1 (2018): 72-83. [https://journals.umt.edu.pk/index.php/JITC/article/view/93]

→ **See Abstract:** *Ethics* **[Page 96]**

Mental Health (1 papers)

RELATED SUBJECTS: *Islamic Studies, Philosophy, Psychology, Biopsychosocial Studies*

Arroisi, Jarman, Syamsuddin Arif, and Muhammad Alif Rahmadi. "Ibn Sina's Biopsychosocial Balance: Insights for Mental Health Preservation and Islamic Psychology." *Journal of Islamic Thought and Civilization* 14, no. 2 (2024): 125-139. [doi:10.32350/jitc.142.08]

→ **See Abstract:** *Biopsychosocial Studies* **[Page 30]**

Metaphysics (3 papers)

RELATED SUBJECTS: *Theology, Islamic Philosophy, Epistemology, Sufism, Islamic Studies*

Arroisi, Jarman, Hamid Fahmy Zarkasyi, Mohammad Syam'un Salim, and Muhammad Taqiyuddin. "Understanding 'God as Reality': Analysis of the Ontological Approach in the Tradition of Islamic Philosophy and Sufism." *Journal of Islamic Thought and Civilization* 12, no. 1 (2022): 98-115. [https://journals.umt.edu.pk/index.php/JITC/article/view/1757]

→ **See Abstract:** *Epistemology* **[Page 91]**

Arshad, Muhammad Rasheed. "The Inevitable Contingency of Ethics on Theistic Foundations." *Journal of Islamic Thought and Civilization* 11, no. 1 (2021): 159-174. [https://journals.umt.edu.pk/index.php/JITC/article/view/1019]

→ **See Abstract:** *Ethics* **[Page 93]**

Fata, Ahmad Khoirul, Izzuddin, and Pepen Irpan Fauzan. "Metaphysics as the Ontological Foundation of the State: The Convergence of al-Farabi's Political Thought and Pancasila in Indonesia." *Journal of Islamic Thought and Civilization* 15, no. 2 (2025): 269-287. [doi:10.32350/jitc.152.15]

→ **See Abstract:** *Indonesian Studies* **[Page 141]**

Methodology (1 papers)

RELATED SUBJECTS: *Philosophy, History, Epistemology, Religious Studies*

Akram, Muhammad. "Foundations of the Descriptive Study of Religions in Muslim History: A Conceptual Analysis.." *Journal of Islamic Thought and Civilization* 10, no. 2 (2020):. [doi:10.32350/jitc.102.05]

→ **See Abstract:** *Epistemology* **[Page 90]**

Microeconomics (1 papers)

RELATED SUBJECTS: *Sociology, Economics, Development Studies, Islamic Economics*

Sholihin, Muhammad, Catur Sugiyanto, and Akhmad Akbar Susamto. "Rethinking the Essentiality of Homo Islamicus: Exploring the Fundamental Critiques." *Journal of Islamic Thought and Civilization* 13, no. 2 (2023): 210-230. [doi:10.32350/jitc.132.14]

→ **See Abstract:** *Development Studies* **[Page 62]**

Microfinance (1 papers)

RELATED SUBJECTS: *Islamic Finance, Social Justice, Risk Management, Agriculture*

Mahboob, Mohamed Nafeel, Fadillah Mansor, and Azian Bin Madun. "Reviving Agricultural Finance via Islamic Contracts: Promoting Risk Management, Economic Empowerment, and Social Justice." *Journal of Islamic Thought and Civilization* 15, no. 2 (2025): 72-95. [doi:10.32350/jitc.152.05]

→ **See Abstract:** *Agriculture* **[Page 4]**

Middle Eastern History (1 papers)

RELATED SUBJECTS: *Islamic Studies, History, Religious Studies, Women's Studies*

Khaldi, Boutheina. "Modern Salafism in Bint al-Shati's Journey to the Hijaz." *Journal of Islamic Thought and Civilization* 13, no. 2 (2023): 1-15. [https://journals.umt.edu.pk/index.php/JITC/article/view/4325]

→ **See Abstract:** *History* **[Page 123]**

Middle Eastern Studies (13 papers)

RELATED SUBJECTS: *History, Islamic Studies, Political Science, Sociology, Religious Studies*

Abbas, Hidaya. "Al-Jami'al-'Atiq, the Oldest Mosque in Jidda." *Journal of Islamic Thought and Civilization* 4, no. 2 (2014): 9-20. [https://journals.umt.edu.pk/index.php/JITC/article/view/54]

→ **See Abstract:** *Architecture* **[Page 18]**

Amin, Muhammad and Neelam Bano. "Implications of Ali Shariati's Political Thought for Iranian Revolution." *Journal of Islamic Thought and Civilization* 5, no. 2 (2015): 56-67. [https://journals.umt.edu.pk/index.php/JITC/article/view/299]

→ **See Abstract:** *Comparative Politics* **[Page 42]**

Anjum, Faraz. "CRISIS OF MUSLIM CIVILIZATION IN MODERN TIMES." *Journal of Islamic Thought and Civilization* 1, no. 2 (2011): 151-163. [doi:10.32350/jitc.12.09]

→ **See Abstract:** *History* **[Page 117]**

Atabik, Ahmad and Muhamad Mustaqim. "Political, Religious and Social Unrest in Yemen in the 18th And 19th Centuries during the Late Ottoman Dynasty." *Journal of Islamic Thought and Civilization* 10, no. 2 (2020):. [doi:10.32350/jitc.102.06]

→ **See Abstract:** *Area Studies* **[Page 23]**

Benlahcene, Badrane. "Orientalism as a Cultural Root of Western Islamophobia." *Journal of Islamic Thought and Civilization* 11, no. 2 (2021): 69-86. [https://journals.umt.edu.pk/index.php/JITC/article/view/1675]

→ **See Abstract:** *History* **[Page 119]**

Csicsmann, Laszlo. "ISLAMIST MOVEMENTS AT CROSSROADS: THE CHOICE BETWEEN IDEOLOGY AND CONTEXT--DRIVEN APPROACH TO POLITICS. CASE STUDY ON THE HASHEMITE KINGDOM OF JORDAN." *Journal of Islamic Thought and Civilization* 1, no. 2 (2011): 49-61. [doi:10.32350/jitc.12.03]

→ **See Abstract:** *Democracy* **[Page 60]**

Idriz, Mesut. "Educational Tradition of Ijazah in Islamic History with Reference to Persian Milieu." *Journal of Islamic Thought and Civilization* 12, no. 2 (2022): 179-195. [https://journals.umt.edu.pk/index.php/JITC/article/view/2450]

→ **See Abstract:** *Education* **[Page 82]**

Kalbi, Hanna. "Bernard Lewis on Slavery in Islam." *Journal of Islamic Thought and Civilization* 5, no. 2 (2015): 46-55. [https://journals.umt.edu.pk/index.php/JITC/article/view/298]

→ **See Abstract:** *History* **[Page 123]**

Kennedy, Gillian. "THE TRANSFORMATION OF THE EGYPTIAN ISLAMISTS : GENUINE VALUE PLURALISM OR DEMOCRATIC WINDOW-DRESSING." *Journal of Islamic Thought and Civilization* 1, no. 2 (2011): 63-73. [doi:10.32350/jitc.12.04]

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Spahic, Omer. "Vincent le Blanc as the Second Non-Muslim in Makkah and Madinah." *Journal of Islamic Thought and Civilization* 11, no. 2 (2021): 269-289. [https://journals.umt.edu.pk/index.php/JITC/article/view/1698]

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Umair, Raja, Hafiz Sajid Iqbal Shaikh, and Faryal Umbreen. "Tunisian Political Climate from Aristocracy to Democracy and Presidential Coup: An Emerging Challenge to the Islamic Movements." *Journal of Islamic Thought and Civilization* 12, no. 2 (2022): 299-309. [https://journals.umt.edu.pk/index.php/JITC/article/view/2766]

→ **See Abstract:** *History* **[Page 132]**

Yari, Siavash. "Khwarazmshahids Policy against Caliph Al-Nasser Strategy to Regain Political Power of the Caliphate and Its Consequences in Iran." *Journal of Islamic Thought and Civilization* 12, no. 1 (2022): 129-139. [https://journals.umt.edu.pk/index.php/JITC/article/view/2364]

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Zatari, Fadi. "Classical Islamic Political Thought: A Perspective on Al-Adab As-Sultaniyya (Review)." *Journal of Islamic Thought and Civilization* 12, no. 1 (2022): 201-207. [https://journals.umt.edu.pk/index.php/JITC/article/view/2372]

→ **See Abstract:** *History* **[Page 134]**

Migration Studies (1 papers)

RELATED SUBJECTS: *Political Science, Sociology, Economics, Development Studies*

Alsoudi, Abdelmahdi. "The Socio-Economic Impact of Syrian Refugees on Labor in Jordan: Case Study on Local Communities in Mafraq Governorate." *Journal of Islamic Thought and Civilization* 10, no. 1 (2020): 1-23. [doi:10.32350/jitc.101.01]

→ **See Abstract:** *Development Studies* **[Page 61]**

Military Studies (1 papers)

RELATED SUBJECTS: *History, Political Science, International Relations, Geopolitics*

Albedwawi, Saif. "The Dhofar Revolution: An Archival Analysis of the Conflict (1965-1976)." *Journal of Islamic Thought and Civilization* 14, no. 2 (2024): 15-27. [doi:10.32350/jitc.142.02]

→ **See Abstract:** *Geopolitics* **[Page 107]**

Moderation (1 papers)

RELATED SUBJECTS: *Shari'ah, Fiqh, Islamic Ethics, Political Philosophy*

Bulan, Jolaman, Tussipkhan Imammadi, Aiymzhan Ryskiyeva, and Asset Kuranbek. "Abu Hanifa: Architect of Islamic Moderatism in Contemporary Contexts." *Journal of Islamic Thought and Civilization* 15, no. 2 (2025): 253-268. [doi:10.32350/jitc.152.14]

→ **See Abstract:** *Fiqh* **[Page 103]**

Muslim Women (1 papers)

RELATED SUBJECTS: *Cultural Studies, Gender Studies, Film Studies, Hollywood*

Ahmadi, Anas. "New Aesthetics: Narrating Muslim Female Heroes in Hollywood Films." *Journal of Islamic Thought and Civilization* 15, no. 2 (2025): 216-235. [doi:10.32350/jitc.152.12]

→ **See Abstract:** *Cultural Studies* **[Page 50]**

Muslims in the West (1 papers)

RELATED SUBJECTS: *Religious Studies, Jurisprudence, Islamic Ethics, Tariq Ramadan*

Nurlela, Andi, Aprianif, Muhammad Ainur Rofiq, Yazeed Ghinan Abdullah, Akhmad Nizar, and Hanung Sito Rohmawati. "Contemporary Islamic Ethics: An Analysis of Tariq Ramadan's Perspectives on the Jurisprudence of Minorities and the Realities of Life in the West." *Journal of Islamic Thought and Civilization* 15, no. 2 (2025): 117-136. [doi:10.32350/jitc.152.07]

→ **See Abstract:** *Islamic Ethics* **[Page 151]**

Mysticism (2 papers)

RELATED SUBJECTS: *Islamic Studies, Philosophy, Linguistics, Literature, Theology*

Bakozoda, Bokhtar. "Behind the Veil of Language: From the Philosophy of Language to Rumi's Mystical Poetry." *Journal of Islamic Thought and Civilization* 8, no. 2 (2018): 63-80. [https://journals.umt.edu.pk/index.php/JITC/article/view/105]

→ **See Abstract:** *Islamic Studies* **[Page 157]**

Mirzarakhimov, Bakhtiyor. "The Essence of the Concept of Wahdat Al-Wujud in Muhyiddin Ibn Arabi's Sufism: An Analysis Based on the "Risalat Al-Wujudiyya"." *Journal of Islamic Thought and Civilization* 15, no. 1 (2025): 99-112. [doi:10.32350/jitc.151.06]

→ **See Abstract:** *Islamic Studies* **[Page 169]**

N

Nationalism (1 papers)

RELATED SUBJECTS: *History, Political Science, Sociology, Kazakhstan Studies*

Tungatarov, Yerik and Rustem Zholdybalin. "From Valikhanov to Tokayev: Islam in the Kazakh Nation-Building Agenda." *Journal of Islamic Thought and Civilization* 15, no. 2 (2025): 19-35. [doi:10.32350/jitc.152.02]

→ **See Abstract:** *History* **[Page 132]**

Natural Resources Management (1 papers)

RELATED SUBJECTS: *Islamic Studies, Economics, Geography, Environmental Science*

Majoka, Muhammad Iqbal. "RESOURCES OF THE MUSLIM WORLD: A REFFLECTION ON THE MUSLIM WORLD'S RESOURCES, THEIR DEVELOPMENT AND UTILIZATION." *Journal of Islamic Thought and Civilization* 2, no. 1 (2012): 72-87. [https://journals.umt.edu.pk/index.php/JITC/article/view/27]

→ **See Abstract:** *Economics* **[Page 73]**

Neuroscience (1 papers)

RELATED SUBJECTS: *Islamic Studies, Philosophy, Education, Linguistics*

Husain, Andi Musthafa and Suyadi. "Integration of Ibn Sina's Universal Language Theory and Neuroscience in the Development of Learning Media." *Journal of Islamic Thought and Civilization* 13, no. 2 (2023): 164-177. [doi:10.32350/jitc.132.11]

→ **See Abstract:** *Education* **[Page 82]**

Non-Profit Management (1 papers)

RELATED SUBJECTS: *Sociology, Business Administration, Urban Planning, Islamic Economics*

Supriatna, Encup, Dede Syarif, Astri Afrilia, Asri Sundari, and Paelani Setia. "A Waqf Empowerment Model Based on Benefit Analysis." *Journal of Islamic Thought and Civilization* 14, no. 1 (2024): 303-319. [doi:10.32350/jitc.141.18]

→ **See Abstract:** *Business Administration* **[Page 33]**

Non-Profit Organizations (1 papers)

RELATED SUBJECTS: *Sociology, Religious Ethics, Leadership Studies, Islam*

Sharip, Sharfizie Mohd, Dalila Daud, Nor' Azurah Md Kamdari, Siti Sara Ibrahim, Marinah Awang, and Ramlee Ismail. "Rahmah among Muslim Leaders: The Case of Waqf Institutions." *Journal of Islamic Thought and Civilization* 13, no. 2 (2023): 242-257. [doi:10.32350/jitc.132.16]

→ **See Abstract:** *Islam* **[Page 148]**

North African Studies (1 papers)

RELATED SUBJECTS: *Islamic Studies, History, Economics, Finance*

Laallam, Abdelkader, Salina Kassim, Engku Rabiah Adawiah bt Engku Ali, and Buerhan Saiti. "Waqf in Algeria: Its Historical Exploration from Ottoman to Post-Independence Era." *Journal of Islamic Thought and Civilization* 11, no. 1 (2021): 132-158. [https://journals.umt.edu.pk/index.php/JITC/article/view/1233]

→ **See Abstract:** *Economics* **[Page 72]**

O

Occupational Health (1 papers)

RELATED SUBJECTS: *Islamic Studies, Ethics, Safety Science, Workplace Studies*

Hayat, Amir. "Occupational Safety in Islamic Perspective." *Journal of Islamic Thought and Civilization* 8, no. 1 (2018): 178-191. [https://journals.umt.edu.pk/index.php/JITC/article/view/100]

→ **See Abstract:** *Ethics* **[Page 95]**

Organization Theory (1 papers)

RELATED SUBJECTS: *Islamic Studies, Sociology, Cultural Studies, Management Studies*

Yazdani, Naveed and Zamin Abbas. "Civilization as a Theoretical Framework to Study and Analyze Organization Theory with Islamic Way Forward." *Journal of Islamic Thought and Civilization* 9, no. 1 (2019): 69-88. [https://journals.umt.edu.pk/index.php/JITC/article/view/117]

→ **See Abstract:** *Cultural Studies* **[Page 58]**

Organizational Behavior (2 papers)

RELATED SUBJECTS: *Islamic Studies, Management Studies, Business Administration, Human Resources, Sociology*

Hayat, Amir and Muhammad Atif Aslam Rao. "An Analytical Discourse on Islamic Precept of Ihsan and Labour Productivity." *Journal of Islamic Thought and Civilization* 10, no. 1 (2020): 136-155. [doi:10.32350/jitc.101.07]

→ **See Abstract:** *Business Administration* **[Page 32]**

Yazdani, Naveed. "Hofstede's Cultural Model, LMX and Pakistani Historic-socio-political Discourse: An Analytical Critique." *Journal of Islamic Thought and Civilization* 3, no. 1 (2013): 1-27. [https://journals.umt.edu.pk/index.php/JITC/article/view/34]

→ **See Abstract:** *Business Management* **[Page 34]**

Orientalism (2 papers)

RELATED SUBJECTS: *Islamic Studies, Philosophy, Theology, History, Historiography*

Abdelgalil, Reda. "Orientalist Interpretations of Wahy: Qur'anic Revelation in 19th and 20th Century Studies." *Journal of Islamic Thought and Civilization* 14, no. 2 (2024): 140-158. [doi:10.32350/jitc.142.09]

→ **See Abstract:** *History* **[Page 111]**

Khan, Sajid Shahbaz. "Orientalism and Muslim Historical Critical Methods." *Journal of Islamic Thought and Civilization* 4, no. 1 (2014): 75-81. [https://journals.umt.edu.pk/index.php/JITC/article/view/51]

→ **See Abstract:** *Critical Methods* **[Page 49]**

P

Pancasila (1 papers)

RELATED SUBJECTS: *Indonesian Studies, Islamic Philosophy, Metaphysics, Political Philosophy*

Fata, Ahmad Khoirul, Izzuddin, and Pepen Irpan Fauzan. "Metaphysics as the Ontological Foundation of the State: The Convergence of al-Farabi's Political Thought and Pancasila in Indonesia." *Journal of Islamic Thought and Civilization* 15, no. 2 (2025): 269-287. [doi:10.32350/jitc.152.15]

→ **See Abstract:** *Indonesian Studies* **[Page 141]**

Peace Studies (6 papers)

RELATED SUBJECTS: *Sociology, Religious Studies, Islamic Studies, Political Science, International Relations*

Al-Shamari, Nayef. "Islamic Paradigm of International Relations in Times of Peace and Conflict: A Conceptual Framework." *Journal of Islamic Thought and Civilization* 14, no. 1 (2024): 40-54. [doi:10.32350/jitc.141.03]

→ **See Abstract:** *International Relations* **[Page 144]**

Gul, Fariha, Amna Yousaf, Sajid Masood, and Fauzia Naheed. "Perceived Satisfaction of Teachers about Practices of Leaders of Religious Institutes to Promote Peace Education." *Journal of Islamic Thought and Civilization* 10, no. 2 (2020):. [https://journals.umt.edu.pk/index.php/JITC/article/view/474]

→ **See Abstract:** *Education* **[Page 81]**

Naz, Muhammad Zaman, Abdur Rashid Qadri, and Farman Ali. "The Role of Religion in Establishing Peaceful Coexis-

tence in Society." *Journal of Islamic Thought and Civilization* 8, no. 2 (2018): 163-182. [https://journals.umt.edu.pk/index.php/JITC/article/view/111]

ABSTRACT: The world has become a global village where an occurrence in one corner of the world has resounding effects in all the other corners. Therefore, the need to develop a positive attitude toward understanding and interaction among all the world religions has increased manifold, particularly in view of the grave nature of threats posed to global order and peace. This paper deals with the issues of religious bigotry, intolerance and misunderstanding toward other religions. Religion does not teach violence and antagonism to its followers. The primary and fundamental teaching of all world religions promotes love, compassion, tolerance, peace, mutual respect, understanding and cooperation. In the past, many efforts have been made to create harmony among the followers of different religions by eliminating their differences and their unique identities shaped by their respective religion through the imposition of a uniform religious structure. This paper explains that there is no need to eliminate religious differences and identities in order to establish a good society but it also emphasizes the need to developcore respect and understanding the beliefs of others. These form the basis on which believers of different religions can live together. The followers of different religions and faiths need to join hands in initiating dialogue and interaction with each other in order to make this globe a peaceful place for every one regardless of his religion, creed and ethnic identities. This is the only way to eliminate the specter of terrorism and extremism.

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RELATED SUBJECTS: *Islamic Economics, Finance, Zakat, Digital Transformation*

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RELATED SUBJECTS: *Islamic Studies, Law, Islamic Finance, Taxation, Economics*

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Public Health (7 papers)

RELATED SUBJECTS: *Islamic Studies, Sociology, Psychology, Religious Studies, Economics*

Arof, Khairul Zahreen Mohd, Mohd Daud AWANG, Mohd Hambali Rashid, and Syuhaida Ismail. "Coronavirus Disease 2019 (Covid-19) Outbreak Lockdown: The Effects on Spiritual, Physical, Emotional, Intellectual and Financial States of the Islam Believers." *Journal of Islamic Thought and Civilization* 11, no. 2 (2021): 388-399. [https://journals.umt.edu.pk/index.php/JITC/article/view/1899]

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Public Policy (7 papers)

RELATED SUBJECTS: *Islamic Studies, Law, Economics, Political Science, Sociology*

Abdulrahman, Manswab Mahsen. "National Social Security Fund of Kenya: An Assessment from Islamic Jurisprudence." *Journal of Islamic Thought and Civilization* 11, no. 2 (2021): 104-123. [https://journals.umt.edu.pk/index.php/JITC/article/view/1209]

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Radelji, Branislav. "ISLAM IN THE EUROPEAN UNION: KEY ISSUES AND DEBATES." *Journal of Islamic Thought and Civilization* 1, no. 2 (2011): 75-87. [doi:10.32350/jitc.12.05]

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Quality Control (1 papers)

RELATED SUBJECTS: *Shari'ah, Business Administration, Food Science, Halal Studies*

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Quranic Studies (6 papers)

RELATED SUBJECTS: *Linguistics, Islamic Studies, Religious Studies, Theology, Islamic Theology*

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Religion (9 papers)

RELATED SUBJECTS: *Islamic Studies, Sociology, Philosophy, History, Education*

Farooq, Amna and Tayyaba Sohail. "Conceptualization of Religious Belonging of Christian Youth in Higher Education." *Journal of Islamic Thought and Civilization* 9, no. 2 (2019): 253-271. [doi:10.32350/jitc.92.13]

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Religious Ethics (2 papers)

RELATED SUBJECTS: *Islamic Studies, Education, Sustainability Studies, Environmental Studies, Sociology*

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RELATED SUBJECTS: *Islamic Studies, Philosophy, Sociology, Religious Moderation*

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RELATED SUBJECTS: *Islamic Studies, Economics, Sustainability Studies, Environmental Studies, Islamic Finance*

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RELATED SUBJECTS: *Islamic Studies, Sociology, Political Science, Education, Human Rights*

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RELATED SUBJECTS: *Economics, Sociology, Mathematics, Statistics, Philosophy*

Siddiqi, Ahmed F.. "A Statistical Analysis for Increasing Reward with Increasing Size of Jamat." *Journal of Islamic Thought and Civilization* 3, no. 2 (2013): 39-43. [https://journals.umt.edu.pk/index.php/JITC/article/view/43]

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RELATED SUBJECTS: *Islamic Studies, Sociology, Economics, Philanthropy*

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RELATED SUBJECTS: *Religious Studies, Education, Sociology, Peace Studies, Islamic Studies*

Gul, Fariha, Amna Yousaf, Sajid Masood, and Fauzia Naheed. "Perceived Satisfaction of Teachers about Practices of Leaders of Religious Institutes to Promote Peace Education." *Journal of Islamic Thought and Civilization* 10, no. 2 (2020):. [https://journals.umt.edu.pk/index.php/JITC/article/view/474]

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RELATED SUBJECTS: *Islamic Studies, Religious Studies, History, Political Science, Anthropology*

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RELATED SUBJECTS: *Philosophy, Islamic Studies, Psychology, Transpersonal Studies, Religious Studies*

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RELATED SUBJECTS: *Religious Studies, Ethics, Bioethics, Islam, Islamic Studies*

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RELATED SUBJECTS: *Sociology, Economics, Mathematics, Social Science*

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RELATED SUBJECTS: *Quranic Studies, Islamic Theology, Linguistics, Rhetoric*

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RELATED SUBJECTS: *Islamic Studies, Business, Management Studies, Ethics*

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RELATED SUBJECTS: *Islamic Studies, Environmental Studies, Economics, Social Justice, Philosophy*

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RELATED SUBJECTS: *Economics, Islamic Finance, Finance, Environmental Studies, Islamic Studies*

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RELATED SUBJECTS: *Islamic Studies, History, Sociology, Social Movement, Cultural Studies*

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Tariq Ramadan (1 papers)

RELATED SUBJECTS: *Religious Studies, Jurisprudence, Islamic Ethics, Muslims in the West*

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RELATED SUBJECTS: *Public Administration, Islamic Finance, Fiscal Policy, Islamic Governance, Shari'ah*

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RELATED SUBJECTS: *Islamic Studies, Education, Curriculum Studies, Educational Leadership*

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RELATED SUBJECTS: *Islamic Studies, Law, Economics, Philosophy, Religious Studies*

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→ **See Abstract:** *Computer Science* **[Page 46]**

Tourism (2 papers)

RELATED SUBJECTS: *Religious Studies, History, Architecture, Middle Eastern Studies, Islamic Studies*

Abbas, Hidaya. "Al-Jami'al-'Atiq, the Oldest Mosque in Jidda." *Journal of Islamic Thought and Civilization* 4, no. 2 (2014): 9-20. [https://journals.umt.edu.pk/index.php/JITC/article/view/54]

→ **See Abstract:** *Architecture* **[Page 18]**

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Translation Studies (1 papers)

RELATED SUBJECTS: *Linguistics, Computer Science, Arabic Studies, Philology*

Wahiyudin, Ummi Nadjwa and Taj Rijal Bin Muhamad Romli. "Translating Malay Compounds into Arabic Based on Dynamic Theory and Arabization Method." *Journal of Islamic Thought and Civilization* 11, no. 1 (2021): 43-58. [https://journals.umt.edu.pk/index.php/JITC/article/view/1500]

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Transpersonal Studies (1 papers)

RELATED SUBJECTS: *Islamic Studies, Philosophy, Spirituality, Psychology*

Haryanto, Sri and Mohammad Muslih. "Critique of Spiritual Concepts in Transpersonal Psychology and Their Interrelation with The Qur'an." *Journal of Islamic Thought and Civilization* 14, no. 2 (2024): 178-188. [doi:10.32350/jitc.142.11]

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Travel Behavior (1 papers)

RELATED SUBJECTS: *Islamic Studies, Sociology, Tourism, Religious Studies*

Harun, Amran, Naveed Ahmad, Yuary Farradia, and Zuhal Hussein. "Analysing Umrah Attributes in Relation to Tourist Travel Behaviour: A Systematic Literature Review of Religious Destinations and Future Perspectives." *Journal of Islamic Thought and Civilization* 14, no. 2 (2024): 72-105. [doi:10.32350/jitc.142.06]

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Travel Studies (1 papers)

RELATED SUBJECTS: *Islamic Studies, History, Cultural Studies, Literature*

Razavi, Sayyed Kamal Keshiknevis, Abbas Ahmadvand, and Mina Moazzeni. "Alexandria, the Threshold of Egypt: A Comparative Study on Volney and Jabarti's Idea of Alexandria in the Late 18th Century." *Journal of Islamic Thought and Civilization* 12, no. 1 (2022): 68-80. [https://journals.umt.edu.pk/index.php/JITC/article/view/1865]

→ **See Abstract:** *Cultural Studies* **[Page 55]**

Travel Writing (1 papers)

RELATED SUBJECTS: *Theology, History, Religious Studies, Middle Eastern Studies*

Spahic, Omer. "Vincent le Blanc as the Second Non-Muslim in Makkah and Madinah." *Journal of Islamic Thought and Civilization* 11, no. 2 (2021): 269-289. [https://journals.umt.edu.pk/index.php/JITC/article/view/1698]

→ **See Abstract:** *History* **[Page 131]**

U

Urban Planning (7 papers)

RELATED SUBJECTS: *Architecture, Islamic Studies, Sociology, Cultural Studies, History*

Ahmed, Mansoor and Shama Anbrine. "Structural Positioning of Mosque in the Development Plan of the Federal Capital of Pakistan." *Journal of Islamic Thought and Civilization* 12, no. 1 (2022): 268-278. [https://journals.umt.edu.pk/index.php/JITC/article/view/2323]

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→ **See Abstract:** *Business Administration* **[Page 33]**

W

Waqf Studies (1 papers)

RELATED SUBJECTS: *Islamic Studies, History, Sociology, Economics*

Kasdi, Abdurrohman, Abdul Karim, Umma Farida, and Miftahul Huda. "Development of Waqf in the Middle East and its Role in Pioneering Contemporary Islamic Civilization: A Historical Approach." *Journal of Islamic Thought and*

Civilization 12, no. 1 (2022): 140-153. [doi:10.32350/jitc.121.10]

→ **See Abstract:** *Economics* **[Page 71]**

Water Governance (1 papers)

RELATED SUBJECTS: *Environmental Studies, Hadith Studies, Islamic Ethics, Eco-fiqh*

Aouati, Fatima Zohra and Khaled Obaideen. "Sustainable Development Goal 6 and the Prophetic Guidance on Water: A Hadith-Based Framework." *Journal of Islamic Thought and Civilization* 15, no. 2 (2025): 137-156. [doi:10.32350/jitc.152.08]

→ **See Abstract:** *Eco-fiqh* **[Page 66]**

Wealth Management (1 papers)

RELATED SUBJECTS: *Islamic Studies, Economics, Finance, Poverty Studies*

Khan, Abdul Majid. "Concept of Wealth and Poverty in the Light of Islamic Tradition." *Journal of Islamic Thought and Civilization* 5, no. 1 (2015): 1-14. [https://journals.umt.edu.pk/index.php/JITC/article/view/60]

→ **See Abstract:** *Economics* **[Page 71]**

Well Being (1 papers)

RELATED SUBJECTS: *Islamic Studies, Philosophy, Religious Studies, Ethics*

Loudghiri, Khadija and Abdesselam Fazouane. "The Concept of Well-being in Arab-Muslim Thought: Reviewing Related Literature, from Africa to Southeast Asia." *Journal of Islamic Thought and Civilization* 12, no. 1 (2022): 17-33. [doi:10.32350/jitc.121.02]

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RELATED SUBJECTS: *Islamic Studies, Philosophy, Psychology, Positive Psychology*

Qadir, Fariha and Ihsan ur Rehman Ghauri. "Meaning and Accomplishment as Components of Wellbeing: A Study of Psychological Theories in the Light of Islamic Teachings." *Journal of Islamic Thought and Civilization* 11, no. 1 (2021): 421-438. [https://journals.umt.edu.pk/index.php/JITC/article/view/1222]

→ **See Abstract:** *Islamic Studies* **[Page 172]**

Women's Studies (6 papers)

RELATED SUBJECTS: *Islamic Studies, Religious Studies, Sociology, Cultural Studies, History*

Haswa, Maher, Man Baker, and Moath Alnaief. "Image of Women in Islam: Maqasid Approach for Correct Interpretation." *Journal of Islamic Thought and Civilization* 14, no. 1 (2024): 1-16. [doi:10.32350/jitc.141.01]

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➔ **See Abstract:** *Business* **[Page 31]**

Workplace Studies (1 papers)

RELATED SUBJECTS: *Islamic Studies, Ethics, Occupational Health, Safety Science*

Hayat, Amir. "Occupational Safety in Islamic Perspective." *Journal of Islamic Thought and Civilization* 8, no. 1 (2018): 178-191. [https://journals.umt.edu.pk/index.php/JITC/article/view/100]

➔ **See Abstract:** *Ethics* **[Page 95]**

Y

Youth Studies (1 papers)

RELATED SUBJECTS: *Islamic Studies, Education, Sociology, Psychology*

Sohail, Tayyaba, Inam ul Haq, and Riffat Munawar. "Significance of Social Capital in Developing Religiosity among University Students." *Journal of Islamic Thought and Civilization* 6, no. 1 (2016): 61-75. [https://journals.umt.edu.pk/index.php/JITC/article/view/69]

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Zakat (1 papers)

RELATED SUBJECTS: *Islamic Economics, Finance, Poverty Alleviation, Digital Transformation*

Muyassarah, Muyassarah, Sokhikhatul Mawadah, Naili Saadah, Fita Nurotul Faizah, Liafatra Nurlaily, and Mansur Mansur. "Revised Zakat Distribution: Perspectives on Digital Transformation for Poverty Alleviation." *Journal of Islamic Thought and Civilization* 15, no. 2 (2025): 192-215. [doi:10.32350/jitc.152.11]

➔ **See Abstract:** *Digital Transformation* **[Page 64]**

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